CANADIAN JEWISH REVIEW

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Editorial

THE MONTREAL SCHOOL PROBLEM

What is the crux of the Quebec school problem that is agitating Roman Catholics, Protestants and Jews in Montreal and has led the Government to appoint a commission consisting of representatives from the three religious groups involved to study the question? Is it finances or is it religion? The papers of Montreal are full of the proceedings of the hearing now being held before this Commission, which, happily, are being carried on in the friendliest manner.

The law in Quebec, as well as all through Canada, permits Roman Catholics to have their own separate schools, supported out of public taxes. These schools are exclusively for Catholics who in Quebec and Montreal constitute the majority of the population. According to the law, the Protestant schools are designated for *all non-Catholics*. These Protestant schools are also supported by public taxes paid into the neutral panel by Jews, Protestants and the corporations.

The Protestant schools of Montreal this year have an enrollment of 31,568 pupils, of which 11,557, or approximately one-third, are Jewish. The Act of 1922 allows the Protestant schools $60 per capita a year for the non-Protestant children and the Protestant Board of Education maintains that it costs them $69.70 per child, thereby causing them to lose $9.70 on every one of their Jewish pupils. They wish to be relieved of this burden. This is the first objection the Protestants have to the Jewish children in their schools.

There is another and more serious objection to the Jewish children. Their presence in large numbers in certain schools in the Jewish neighbourhood, which are almost exclusively Jewish in registration, and the fact, too, that Jewish pupils are scattered throughout the other schools, makes it difficult, if not impossible, to teach the Christian religion to the children.

For these two reasons they want the law changed so that Jewish children would no longer be classed as Protestants for school purposes. Neither are they willing to permit Jewish or non-Protestant members on their Board of Education, even though 33 1/3 per cent. of the pupils in their schools are Jewish.

If the Protestants are successful in their fight to oust the Jews from their schools, which, by the way, are the only public schools in Quebec, the Jews will be compelled to establish a system of separate schools ex-

that Quebec will have abolished the last vestige of democratic public schools, and instituted in their place three systems of separate schools, one for the Catholics, one for the Protestants and one for the Jews. In other words, the rising generation of Canadians in Quebec and Montreal will be divided into three groups, with Chinese walls, educationally speaking, built around them.

That the Catholics are not much agitated about this controversy goes without saying. The separate school method of education is traditional with them and is guaranteed them by the British North America Act. The issue which the Protestants have raised again, after a lapse of years, has, however, divided the Jewish community of Montreal, a community of no small size, counting some 70,000 people, into two opposite camps, one that is willing to accept separate schools and one that is not.

It were well that we make clear at the outset that the financial issue is not the real issue. The Jews of Montreal are quite satisfied to arrange matters so that the Protestants do not lose a single penny through the education of non-Protestant children, and we believe, too, that the Government would back up this arrangement by allowing a higher per capita from the neutral panel to be paid to the Protestant Board of Education. The question of finance raised by the Protestants is the drawing of a red herring across the trail. The real crux of the issue lies in the attempt of the Anglo-Saxon Protestants to imitate the French-Canadian Catholics, and establish a Protestant parochial school system, and force the Jews to do likewise.

The educational tradition of the Protestants is not one of parochial schools. The whole history of Protestant education in Europe and America teaches just the reverse. The Protestants have been in constant struggle against the parochial school system, in behalf of a public school system where children, irrespective of race or creed, can attend. In the United States of America, the K.K.K., which is an organization of Protestant whites, is organized primarily to eliminate everywhere the Catholic separate schools. In Canada, the Anglo-Saxon Protestant Orange Order, whose stronghold is in Ontario and Western Canada, is constantly fighting against the Catholic separate schools. And it is, to say the least, paradoxical for the Protestants of Quebec, who are in the minority there, to turn tables on their own educational tradition and demand Protestant separate schools.

As far as we Jews are concerned, our tradition in the Western world has not been one of separate schools. In Russia, we resented bitterly the fact that the reactionary law of the land under the anti-Semitic Czars refused us admission into the Russian schools, it was out of necessity and not by choice. In some countries of Europe, such as Poland and Lithuania, the Jews maintain a system of separate schools because the laws of the land grant to each ethnic minority this right, and because Jews will be excluded from the schools of other ethnic groups. The anti-Semitism that rages in those countries would make it impossible for Jews to receive a fair chance in other but their own schools. *But would it be wise to transfer to this country the old-world prejudices, which have made of Central and Eastern Europe a seething cauldron for racial and religious suspicion and hatred?* WE BELIEVE NOT. A system of separate schools in Canada for each people would do just this.

In Western Europe the Jews welcomed the the advantages which emancipation gave them of free and full admission into the public schools. In America we have been the staunchest supporters of the public schools, in which religion and the Bible are not taught. In order to give our children a Jewish and a religious training, we have organized everywhere week-day religious schools, known as Talmud schools and Sabbath schools, which meet daily after school hours, and on Sunday mornings, to which we send our children. These schools *complement and supplement* the work of the public schools. They supply the children with that which the public school can not offer, and which is better given in a Jewish school. Their appeal is voluntary and not compulsory. They are democratic. These schools are privately supported by the parents of the pupils, and in many cities of America the Federation of Jewish Philanthropies pays the tuition fees for the poorer children whose parents cannot afford it.

This is our tradition, because *we as a people do not believe in parochial or separate schools*. We do not believe in them because we maintain that they are contrary to the spirit of democracy. The tend firstly to shut the child off from free contact with children of other races and creeds during school hours, which occupy the child's major waking hours, in a country where Church and State are separate, and where religion is regarded as every citizen's private concern. Secondly, separate schools, whether they be Catholic, Protestant or Jewish, aim to INDOCTRINATE the child and shape his thoughts and habits before he reaches the age of maturity. Their aim is racial and religious determinism. They tend psychologically to alienate and deflect the child's interests from a common citizenship. The centre of gravity for the parochial school child becomes the religious or racial group. The Jew knows from experience that with a good system of Jewish schools, complimenting and supplementing

Montrealers Express Views on School Question

The meetings of the School Commission which took place this week, brought out a number of admissions on the part of the Protestant School Board that point to unity among the Jews on the question of separate schools. Maxwell Goldstein pleaded for the status quo, with the addition of Jewish representatives on the School Board, to serve in an advisory capacity on all Jewish questions. Failing this, he felt that separate schools were the only thing left for the Jews, thus voicing the sentiment of both jewish factions. Ald. Col. J. J. Creelman, chairman of the Protestant Board of School Commissioners, stated that Jewish children were unwelcome in the Protestant schools, on religious as well as on financial grounds. He showed that Jewish school teachers were as unwelcome as the children and that the Protestant Board was very much against maintaining the status quo. Louis Fitch, who spoke for separate schools, advised instituting a separate school panel and separate school system. H. M. Marler, M.P., argued for no interference with the act of 1903. Howard Murray, who represents a number of joint stock companies, voiced the sentiments of the Canadian Manufacturers' Association, when he said that the financial bodies and joint stock companies did not object to $60 being taken from their money in the neutral panel for each non-Protestant child, but they would strenuously oppose any of this money being diverted to maintain separate schools devoted to intensive Hebraic instruction. That was admittedly the aim of the section of the Jewish community represented by Louis Fitch, K.C., and he was certain that it would meet with strong opposition among the commercial concerns. Henry Weinfeld said he wanted the status quo and represented twenty-seven congregations who all asked for its maintenance. Nathan Gordon, K.C., chairman of the Jewish Educational Committee, said he was opposed to a Jewish panel, but if the Protestant Board were going to act as they had done for the past few years, then the sooner a Jewish panel the better.

"Love Thy Neighbour"

Dr. Herman Abramowitz, Rabbi of the Shaar Hashomayim Synagogue, Westmount, asked that the matter should be studied in the light of the utterance, "Love thy neighbour as thyself." He spoke for those who wanted a system of co-education of Jews and Protestants.

Dr. M. L. Merritt, Rabbi of Temple Emanuel, Westmount, entered a plea for the maintenance of the 1903 agreement. By the Bill of 1923 the opponents of the Jews became the attackers, and the children of the Jews were the attacked.

H. M. Caiserman, speaking for the Jewish Community Council, stated that the "Fathers of Confederation" had in mind equal school rights. This was evidenced in the Treaty of Versailles in the safeguarding of minority rights. He was for a separate panel ethnologically, financially, ethically and even pedagogically.

Louis Benjamin representing the Jewish Workers Conference urged a separate school system.

Canon E. I. Rexford stated that in spite of a long educational experience, he wished merely to speak as a private citizen. He regretted to notice some departure from the hitherto amicable atmosphere. Some vinegar was being used with the oil.

SYNAGOGUE BAZAAR

The bazaar committee of the Spanish and Portuguese Synagogue met at the home of Miss Louise de Sola, MacGregor Street, on Thursday afternoon. The following are in charge of booths. Full lists of conveners and their helpers will be published later. Hosiery and gloves—conveners, Mrs. I. A. Kaufman, Mrs. Ben Friedman, Mrs. I. S. Goldenstein; groceries—conveners, Mesdames Goldstein, J. N. Neumann; assistants, Misses Ada Goldstein, Eva Goldstein, Birdie Glickman, Jessie Glickman, Rose Vineberg, Bertha Lesser, Dora Lesser; aprons—conveners, Miss Kirschberg, Mesdames I. Kirschberg, Manuel Levitt; flowers—convener, Miss Reba Goltman; assistant, Misses Goltman; miscellaneous—conveners, Mesdames Kramer, de la Penha; the lucky wheel—convener, Mrs. Hayes; assistants, Mrs. Blumenthal, Miss Hayes; home-made cookery—convener, Mrs. M. Greenblatt, under the Jewish Council of Women, assisted by Mrs. Kellert and others; children's entertainment—convener, Mrs. Gross; fortune telling—convener, Mrs. D. Davis; Emerick booth—conveners, Miss L. E. Ashkaloney, Harold Neumann, Maxwell Notkin; candies—conveners, Miss de Sola, Mrs. Ellevitz; assistant, Miss Ettenberg; baby booth—convener, Mrs. I. Rose, assisted by all the chapters of Hadassah; fancy work—conveners, Miss Gladys Hart, Miss Hecht, assistants, Misses Dorothy Leo, Jeannette Goldwater, Florence Hecht, Marjorie Goldstein, Ethel Hecht, Mrs. J. Horowitz, Mrs. Wm. Solmon, Misses Edith Michaels, Yetta Silver, Dorothy Hart; smokes—convener, Mrs. Alan Hart, assistants, Mesdames Clarence Michaels, Weinfield; toys and fish pond—conveners, Mrs. M. Michaels, Mrs. Martin Wolff; assistants, Mesdames J. Dobrofsky, S. Silver, A. E. Morris, Miss Alice Millar, assisted by the Misses Wolff and the Misses Michaels at fish pond; refreshment room—conveners, Mesdames David Levi, Paul Ogulnick; assistants, Mesdames J. Corcos, Simard Jacobi; art shop—Mesdames H. H. Cohen, L. Ginsberg; assistants, Mesdames Finklestein, Endrich, Feldman, Wiseman; lightning sketches—convener, Miss Lucille Corcos; hot dogs—convener, Mrs. Ettenberg. Finance committee, Capt. W. Sebag Montefiore and Messrs C. I. Friedman, Jos. A. Dobrofsky, Reggie Hart. Entertainment committee, Jesse Ginsberg, Misses Sophie Myers and Hyalie Freedman and Geo. Shefler.

COUNCIL OF JEWISH WOMEN

First general meeting of the Montreal Council of Jewish Women takes place at the Shaar Hashomayim Synagogue, Thursday, October 16, at 3 p.m. A. K. Cameron, member of the Protestant Committee of Public Instruction, will speak on "The School Question." Harry Salter, violinist, will play. Tea.

YOUNG PEOPLE'S ASSEMBLY

The Bnai Jacob Young People's Assembly will meet for the first time this season on October 29. Debate: "Resolved that radicalism is a racial characteristic of the Jew." Charles Brownstein and Bernard Sigler will uphold the affirmative and Sam Chait and Harold Freeman the negative.

NEW ADATH JESHURUN SYNAGOGUE

The Sunday school will reopen on October 26 with the following teachers in charge: Misses S. Rudner, L. Levitsky, Rubin, and M. Vineberg. The Sisterhood of the New Adath Jeshurun meets for the first time this season at the home of Mrs. M. Rabinovitch, 153 Esplanade Avenue, on October 22.

Patronize "Jewish Review" Advertisers

FEDERATION CAMPAIGN

At a rally held at the Baron de Hirsch Institute on Sunday, October 5, 75 members of the Business Men's Council, representing the principal trade divisions into which the organization is divided, heard of the plans that have been made for the drive to be held October 15, 16 and 17. The chief feature stressed was the ingathering of whatever accounts there are outstanding and an appeal to non-subscribers so that no deficit will result from the year's efforts. The work will be done along the trade lines that were found useful in previous campaigns of the Federation.

With their respective division chairmen, these are as follows: Financial, D. Shapiro, P. Abbey and Geo. Rotsky; foodstuffs, A. Bronfman and H. M. Adelstein; transportation, D. Goodman and H. Robinson; tobacco, Martin Simon; furniture, J. Albert and B. Friedman; millinery and furs, F. Leopold and E. Albert; waste materials, Gordon Lipsey and Julius Block; shoes and drugs, Nathan Cummings and Moe Albert; silks and woollens, P. Levy and J. H. Vineberg; men's clothing, Z. Levinson and J. Lewis; professional, Dr. I. B. Hirschberg and S. Cohen; women's wear, Joseph Dobrofsky and J. Horwitz. There is a junior division under the chairmanship of T. P. Hirsch and S. Robinson. The chairmen of the women's division are Mrs. A. Saxe and Mrs. J. D. Kuppenheimer. Employers' and special names committee, J. Levinson, Louis Wolfe, A. Lesser, A. Z. Cohen; organization committee, Harry Rother, chairman, Leon Fishel, David Kirsch, J. Levinson, Zave Levinson, A. Lesser, Martin Simon and A. H. Jassby; junior division, T. Percy Hirsch and Sam Robinson, joint chairmen.

The meeting was addressed by the chairman of the council, Harry Rother, who explained the work expected of the council. An address was delivered by Michael Hirsch, and the financial position of the Federation was expounded by A. H. Jassby. Mail and newspaper publicity that will prepare the ground for the workers was outlined by Leon Fischel.

A rally will take place at the next monthly luncheon of the Business Men's Council at the Windsor Hotel on Friday. Canon Allan Shatford will speak on "Service to Humanity."

There will be daily luncheons at the Mount Royal Hotel.

The organization committee is composed of the following: Harry Rother, chairman, Leon Fischel, David Kirsch, J. Levinson, A. Lesser, Z. Levinson, Martin Simon and A. H. Jassby. The publicity and entertainment committee are Leon Fischel, chairman, Irving Gerdy, Edgar Gilbert, H. S. Beecher, Irving Freedman, Geo. Rotsky, Chas. Hershorn and M. Finestone. The employees' and special names committee are J. Levinson, chairman, A. Lesser and A. Z. Cohen. The treasurer's committee are A. L. Gittelson, chairman, Myer Crown and Chas. Friedman. The transportation arrangements are in the hands of Geo. Shapiro.

A rally meeting will be held at the Mount Royal Hotel on October 14, when the campaign will be launched. The slogan adopted for this campaign is "Keep Faith."

SHAAR HASHOMAYIM SYNAGOGUE

Rabbi Abramowitz' sermons for this week: Kol Nidre night, "Broken Vessels"; Yom Kippur, "Prophet of the Storm." The Sunday school will reopen on October 26. Hebrew classes have been in session since September 7. The board of the Women's Auxiliary of Shaar Hashomayim met at the home of Mrs. J. Levinson, Sherbrooke Street.

MUSIC AND DRAMATIC CLUB

First meeting of the Music and Dramatic Club at the Rembrandt Studio, November 2. The afternoon will be devoted to Bach music, vocal and instrumental. Admission by membership card only. The club welcomes new members, active or otherwise. The committee in charge is planning fortnightly meetings in a club room to be rented soon. Prospective members communicate with Mrs. Ezra Lozinski, Bel. 1684; Anna Klein, At. 2703; or with Esther Asner, Cote Ste. Catherine Road. A play will be produced early in December at the New Empire Theatre.

TEMPLE EMANU-EL

The Sisterhood of Temple Emanu-El met at the Temple on October 6. The Sunday school will re-open shortly. Teachers: David Fish, Misses Claudia Goldner, Bonness, Ratner and Schector.

YOUNG PEOPLE'S ASSEMBLY OF NEW ADATH JESHURUN

A meeting of the board of the Young People's Assembly of the New Adath Jeshurun Synagogue was held at the home of Miss Leah Levitsky on October 2. Plans were discussed for the dance at the Venetian Gardens October 26. Pauline Kanigsberg played the piano. Rabbi Berger spoke on "Welfare Work." A cabaret programme has been arranged for the dance. Rosaline Rosemarin will dance. Tickets from Freda Rudner, Fanny Shapiro, Leah Levitsky, Pl. 045; or Pl. 1153, Dr. Felix Bernstein, Dr. Ben Bernfeld and Dr. Toker.

MACCABEAN ZIONISTS

The Maccabean Zionists held their third annual dance at Stanley Hall on Tuesday evening, September 30. The rooms were decorated with Zionist flags. In charge were: Mr. H. I. Kastner, president; S. Klions, first vice-president; I. Caplan, second vice-president; Harry Block, financial secretary; S. Fine, corresponding and recording secretary; L. Gordon, treasurer; A. Katz, chairman literary committee; executive members, Peter Steinman, I. N. Knight and B. Victor. Messrs. Klions and Caplan had charge of the decorations and Moe Perlman was floor manager. Mr. Macnlovitch and a troop of boy scouts assisted. Entire proceeds to go to the Jewish National Fund.

FOOTBALL

The Montefiore football team played against C.N.R. at Alexandra Park on October 4. Score, 20 to 11 in favour of C.N.R. Next game against M.A.A.A. at Atwater Park on October 11. Line up: Halves, Rosenberg, Parkes, Feldstein; flying wing, Fischel; quarter, Gold; snap, Greenblatt; insides, Sherman, Leibson; middles, Macklin, Joseph; outsides, Cummings, Zimmand; spares, Solomon, Cherry.

LAURENTIAN INSURANCE COMPANY

The following were elected directors of the Laurentian Insurance Company at a meeting October 6: H. Ripstein, S. W. Jacobs, K.C., M.P., Samuel Hart, Peter Bercovitch, K.C., Henry Wenfield, Samuel Wener, Jacob Horowitz, A. H. Jassby, Ernest Albert, Joseph Levinson, Isaac Friedman, J. S. Lev, A. Sommer, Percy Hermant, of Toronto, and M. J. Finklestein, of Winnipeg. The Laurentian Insurance Company was formed some time ago to take care of current discrimination against the Jew as regards insurance.

SCULPTOR VISITS MONTREAL

Nison Treger, the Russian sculptor who during the past three years has been in New York, where he worked for some time with Cutzon Borglun, Malvina Hoffman and Atkins McNeil, is spending several weeks in Montreal, the guest of Peter Bercovitch. Mr. Treger has modelled busts of E. J. L'Esperance, R. L. Calder, Peter Bercovitch and Mayor Charles Duquette, and will model A. W. Beatty and R. A. Darwin. Treger has completed studies of Gov. Smith, of New York, Henry Morgenthau, the American Ambassador to Turkey, Oscar Strauss, and the Governor of Massachusetts, and will commence a bust of President Coolidge. Treger, who is 21 years of age, was born in Vilna, Russia, and received no training until his unaided work attracted attention. At 16 he exhibited in the Jewish Historical Museum at Vilna.

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MONTREAL

All communications for the Montreal section of The Canadian Jewish Review must reach this office not later than Monday noon of each week. Phone Main 4079. Room 920, Transportation Building, 120 St. James Street, Montreal.

Social

Mr. and Mrs. L. Ornstein and family, who lived at 1783 Hutchison Street, have moved to 4528 Park Avenue.

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Miss Lillian Kert, who returned to Jerusalem to continue her work at the Evelina de Rothschild School, was the guest of honour at a supper dance at The Cascades, Windsor Hotel, on Tuesday, September 30. The guests included: Mr. and Mrs. Jack Sigman, Misses Mildred Silverman, Rose Joseph, Fanny Ratner, Sarah Rosenthal, Lena Ashkaloney, and Messrs. Laddie Kert, Moe Levitt, Moe Ratner, Harold Neumann, Dr. Judah Wener, John Bloom.

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Mrs. Archie Bennett and daughter, Nordau Adelaide, who were the guests of Mrs. Bennett's parents, Mr. and Mrs. L. Klineberg, Dorchester Street West, for some time, have returned to Toronto.

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Mr. and Mrs. Z. Goldberg, Decarie Boulevard, who were the guests of Mrs. Goldberg's relatives, have motored home from the States.

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Nison Treger, sculptor, is a guest at the Windsor Hotel.

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Messrs. Chas. and Harry Goldberg and the Misses Goldberg, Decarie Boulevard, have returned from a motor trip to New York.

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Dr. Louis Notkin, Cherrier Street, spent a few days of last week in Albany with his sister, Miss Elizabeth Notkin.

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Moise Dwek, of New York, who spent Rosh Hashonah with Mr. and Mrs. Murat Bey, Western Avenue, has returned home.

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Miss Rebecca Ratner, who is visiting friends in California, will be the guest of Mrs. Joshua Goodwin, of Los Angeles for the next month.

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Mrs. N. Nadler, Mount Royal Avenue, entertained on Tuesday, September 30, in honour of her son-in-law, Mr. William Bernfeld, who left for Los Angeles on Thursday last. Mrs. N. Nadler was assisted in receiving by Mrs. Wm. Bernfeld. Mrs. M. Marcovitch was assisted in serving by Misses Queenie Klineberg, Bessie Rosenbaum and Rose Solomon.

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Mr. and Mrs. Harry Robinson, Grosvenor Avenue, spent last week-end fishing at Ste. Agathe.

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Mr. and Mrs. M. J. Glickman, Redfern Avenue, were at home Sunday, October 5, in honour of the engagement of their daughter, Jessie, to Adolph Gardner.

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Mr. and Mrs. L. Fraid, Kitchener Avenue, were at home Sunday, October 5, in honour of the engagement of their daughter, Beatrice, to William Heillig.

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Mrs. Jack Notkin, Oxford Avenue, entertained informally in honour of Dr. Louis Notkin who returned from Europe.

Milton Lilian, of Newark, N.J., is back at McGill University.

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Mrs. Harry Singer, Laurier Avenue, will entertain at bridge on Saturday, October 11.

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Lyon Cohen, Rosemount Avenue, who has been ill for some time, is progressing

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Mr. and Mrs. Arthur Neumann, of Ogdensburg, motored to town for a few days last week.

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Mrs. Jerry Lewinsohn, Grosvenor Avenue, who spent several weeks in New York, has returned to town.

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Mr. and Mrs. Norman Adilman and daughter, Atwater Avenue, who spent several weeks in New York City, have returned.

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Mr. and Mrs. M. L. Schloman and Miss Clara Schloman, 3 Sussex Avenue, are spending several weeks in New York.

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Miss Evelyn Rudolph, Strathcona Avenue, who was the guest of her sister, Mrs. S. M. Eisenstadt, of New York, has returned home.

• • •

Miss Margaret Robinson, Grosvenor Avenue, is attending Miss Mason's School at Tarrytown, N.Y.

• • •

Laddie Kert, Laurier Avenue, travelled as far as Quebec with his sister, Miss Lillian Kert, who sailed for Palestine.

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Mr. and Mrs. Michael Garber, Cote Ste. Catherine Road, left for New York on Sunday, to remain away several weeks.

• • •

Mrs. J. Friedman, 5041 Park Avenue, has returned from a trip to New York.

• • •

Mr. and Mrs. Samuel Bronfman, 359 Roslyn Avenue, accompanied by Miss Leah Rosner, of Winnipeg, are spending several weeks with Mrs. Bronfman's parents, Mr. and Mrs. S. Rosner, of Winnipeg.

• • •

N. Basch and Dr. Wm. E. R. Basch, of Boston, who were the guests of Mr. and Mrs. J. N. Neumann, Cote Ste. Antoine Road, motored home on Sunday.

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Among those who entertained in honour of Miss Eva Flax, a bride of last month, were Misses Lily Schechter and Ida Buter, 229 Colonial Avenue miscellaneous shower; and Misses Anna Abel and Eva Folks, 34 Drolet Street, miscellaneous shower.

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Miss Evelyn Serchuk, daughter of the late Mr. and Mrs. J. A. Serchuk, of Quebec, has come to live with her sister, Mrs. Leo Rotenberg, Pine Avenue.

• • •

Mr. and Mrs. Jos. Bernstein, also Mr. and Mrs. Morys Weiss, both of Brooklyn, N.Y., who were the guests of Mr and Mrs. N. Wegler, of Lajois Avenue

Misses Felice and Annette Vineberg, of Brockville, Ont., who are at Macdonald College, spent Rosh Hashonah with Mrs. J. A. Jacobs, Dorchester Street West.

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Mrs. Rhinehart, Hutchison Street, a patient at the Royal Victoria Hospital, is progressing.

• • •

Mr. and Mrs. S. Cowan, Lajoie Avenue, entertained in honour of Wm. Bernfeld, who left for Los Angeles.

• • •

Miss Gertrude Hornstein, Hutchison Street, has returned from New York.

A CHARMING DOUBLE WEDDING

Took place when the Misses Freda and Gertrude Nemeroff were married to Herman Milgram and to Paul Borts, September 21.

—Photo by Posen's Studios

Outremont are now at the Mount Royal Hotel.

• • •

Mrs. N. Wegler is back from a four months' trip to New York City and the Atlantic coast.

• • •

S. L. Vineberg, of Brockville, Ont., spent a few days of this week in town.

Harry Taylor, Phil Horwitz and Phil Brody, of Ottawa, are back at McGill University.

• • •

Mrs. D. H. Bernstein, St. Famille Street, is entertaining at a tea on Saturday, October 18th, in honour of

Continued on page 5

I. GLOVINSKY

LADIES' TAILOR

Announces the opening of his new quarters at

5249 PARK AVE.

MONTREAL

(Above Fairmount)

TELEPHONE - AT. 2325

New Wine Barrels

5 and 10 Gallon Size

apply

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Listen Everybody! You'll have the time of your life at the

SPANISH AND PORTUGUESE SYNAGOGUE

BAZAAR

Windsor Hotel, October 28, 29 and 30

(Afternoons and Evenings)

DON'T MISS THE FUN

Amusements Dancing Refreshments Novelties

every friday

To a Jewish community fairly disturbed by the *Evening Telegram's* incensed outburst of the past two weeks comes *Saturday Night*, fire in its eye. It is not in the same class of anti-Semite as the *Telegram*, however. The *Telegram* is a coarse mud-slinger, stopping at nothing that is printable in the vocabulary of vituperation. *Saturday Night* reaches the landed gentry and is learning restraint, besides. Time was when it might say the word Jew right out, but now all it does is to print a list of men and women to show that no people of Anglo-Saxon origin ever get into police court, and that any who do are Jews. To read *Saturday Night's* front page poison ivy on the subject is to gather that Jews do nothing except get sick and choke the hospital free wards; sell booze and get caught; surround innocent, guileless Gentiles with a "riot of criminality"; and come from Roumania to violate the immigration restrictions. It may be that *Saturday Night* is well-meaning in its from-time-to-time space fillers, but ignorant, too. Perhaps it would be worth while for some industrious anti-defamationist to form committees to call on *Saturday Night* daily for the purpose of showing that right here in Toronto there are Jews who were born in Canada, who pay for hospital service, who don't sell whiskey and who are just as good at farming as the editor of *Saturday Night*.

* * *

The following notice appeared last week in the Toronto Daily *Star*, eight inches by two inches, heavy type: "Public notice! An erroneous impression as to the racial origin of this house has been scattered throughout the city, and the name of Glass Bros. is being associated with Jewish or Hebrew nationality. Without prejudice or intended offence, we beg to state that this house is strictly Gentile, owned and managed by Canadians in Canadian interests." . . . . Now the Jews can buy there.

* * *

That there is something wrong with the Jewish world our philosophers agree, but the cause is a matter for varied conjecture. Rabbi A. H. Silver, of Cleveland, and others have said that the trouble with the Jews is their disregard for home and home influence and their ignorance of their culture and religion. Thirty rabbis of Galicia place the blame squarely upon the insufficiently clothed shoulders of the Jewish women and say the trouble has its root in the way the women dress these days. The palm goes to Dr. Israel Abrahams, of Cambridge University and London, author, of the Jewish Publication Society staff and faculty member of the Jewish Institute of Religion, New York. Dr. Abrahams says in a letter to the Menorah Journal that "If all the Jewish newspapers of the world were suppressed for a Sabbatical year, the Jewries of the world would recover their fertility and above all regain tone and harmony."

So the latest dictum is that the Jewish newspapers are to blame and Dr. Abrahams rejoices that there are only three of these low weeklies in London, although "these three are three too many." Aside from the fact that Jewish newspapers have helped Dr. Abrahams, the mischief-makers consider it their business to give aid to charitable, religious, philanthropic and communal movements and undertakings. They have been indispensable in the past ten years in spreading propaganda for various relief organizations in Europe and all over the world, which got more than sixty millions of dollars from Jews on this continent. They publish clean, unobjectionable news and refuse to publish anything scurrilous or harmful to individuals. They spread world news of importance to Jews and acquaint communities with each other to say nothing of what they bring to Jews in isolated districts. They help leaders of thought to spread their messages. The editors of these terrible papers are almost always quiet men who shrink from praise for whatever service they render their respective communities, but any of them would refuse to take blame for the condition of the Jewish world or even to share blame with Jews who are ignorant of their culture or women who don't put on enough clothes.

* * *

Rivka says: "The parent who complains that he can't do a thing with his own small child is revealing his own lack, not the child's."

f.f.c.

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Rabbi B. R. Brickner, Contributing Editor

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October 10, 1924 VOLUME V, NUMBER 50

Montreal

Continued from page 3

Mrs. O. Schuller, who is leaving shortly to spend the winter in Europe.

MARRIAGES

Milgram—Nemeroff
Borts—Nemeroff

A double wedding took place at the Beth Jehuda Synagogue on September 21, when Misses Freda and Gertrude Nemeroff, daughters of Mr. and Mrs. W. Nemeroff, Laval Avenue, were married to Herman Milgram, son of Mr. and Mrs. J. Milgram, of Philadelphia, and to Paul Borts, son of Mr. and Mrs. H. N. Borts, of Montreal. Rev. Tkatsch officiated. The brides were gowned alike in white satin, embroidered with beads and rhinestones, and their veils of silk net were arranged in coronet effect with clusters of orange blossoms. They carried bouquets of roses with shower of lilies-of-the-valley. Miss Freda Nemeroff was attended by Miss Freda Nemeroff, her cousin, and Abe Borts was best man. Miss Gertrude Nemeroff was attended by Miss Annie Borts as maid of honour. Hyman Podbere was best man. The bridesmaids were Misses Sybil Nemeroff, Sarah Ittkin and Annie Nemeroff, and the ushers were Sol Druzin, W. Grossman and S. Hallel. Fannie Grobsky and Freda Toker, the flower girls, wore pastel frocks and carried baskets of flowers. Dinner was served to 350 guests. The out-of-town guests were: Mrs. M. Feigelman and daughter and Mr. and Mrs. C. Borts and daughter, of Ottawa; Mr. and Mrs. I. Milgram and Mr. and Mrs. Israel Milgram, Mr. and Mrs. J. Gerson, of Philadelphia, Pa. Among the other guests were Dr. and Mrs. Ruttenberg, Dr. Feigenbaum, Mr. and Mrs. A. Potechin, Mr. and Mrs. W. Potechin, Mr. and Mrs. M. Miller, Mr. and Mrs. D. Miller, Mrs. M. Adelson and daughter. The brides and grooms left for their honeymoon trip to New York, Atlantic City, Philadelphia and other centres. On their return Mr. and Mrs. H. Milgram will reside in Philadelphia and Mr. and Mrs. P. Borts in Montreal.

Bloomfield—Flax

The marriage of Miss Eva Flax, daughter of Mr. and Mrs. Hyman Flax, to Carl Bloomfield, son of Mrs. Paul Bloomfield, was solemnized at the Bnai Jacob Synagogue on September 21. The bride, who was given away by her father, wore a gown of white crepe romaine, beaded with rhinestones and pearl and satin beads. Her veil of net was arranged with clusters of orange blossoms and with bows of net. She carried a bouquet of white roses with shower of lilies-of-the-valley. Miss Ettie Flax, the maid of honour, wore a gown of nile taffeta and carried a bouquet of pink roses. Jack Bloomfield was best man. The bridesmaids, Misses Ida Buter, in white and green georgette, Lily Schacter, in flesh georgette, beaded, Annie Abel, in orange georgette, and Eva Folks, in mauve georgette trimmed with lace, carried bouquets of roses. The groomsmen were Max Dickman, Abe Rosenbaum, Joe Esco and S. Horowitz. Esther and Rose Dominico, the two little flower girls, wore frocks of pink taffeta and carried baskets of flowers. Dinner was served to 300 guests. The out-of-town guests included Charles Segal, of Sherbrooke, and Mrs. Tilly Woloshen, of Quebec. Mr. and Mrs. Carl Bloomfield, who spent their honeymoon in New York, Atlantic City, Washington, Philadelphia and Baltimore, are living at 74 Hutchison Street.

Sherman—Webber

At the Bnai Jacob Synagogue, Tuesday, September 16, Miss Ada Webber, daughter of Mr. and Mrs. D. Webber, became the bride of Jack Sherman. The ceremony was performed by Rabbi Cutler, the choir assisting. The synagogue was decorated with palms and asters, the guest pews being marked off with white satin ribbon bows and flowers. The bride, who was given

MISS EVA FLAX
Whose marriage to Carl Bloomfield took place September 21.
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away by her father, wore white crepe-back satin gown, draped at one side with real lace and caught with a pearl and rhinestone buckle, with court train fastened at the shoulders. Her tulle veil, worn over her face, was held in place by a coronet of real lace and orange blossoms. She carried a shower bouquet of roses and lilies-of-the-valley and also wore the groom's gift, a platinum watch set with emeralds and diamonds. Miss Yetta A. Webber, sister of the bride, was maid of honour and wore a mauve georgette gown trimmed with real lace. She wore a silver bandeau in her hair and silver shoes and stockings and carried an armful of American Beauty roses. The bridesmaids, Misses Leah Levitsky, Frances Webber, Freeda Hirsch and Anna Altman, wore respectively pink georgette trimmed with ermine, fawn georgette blue crepe-back satin and rose georgette beaded gowns. All wore silver bandeaux in their hair and silver shoes and stockings. They carried sheaf bouquets of American Beauty roses. The groom's gifts to the bridesmaids were gold mesh bags. The ushers were Abe Godel, H. Tobenstein, M. Nishmus and W. Altman. Their gifts from the groom were silver cigarette cases. Mrs. Webber, mother of the bride, wore black georgette, beaded, with corsage of sweetheart roses. Mrs. Sherman, mother of the groom, was gowned in grey georgette and wore a corsage of shaded pansies. Mr. and Mrs. Sherman left for Ottawa and other points, the bride travelling in a three-piece costume of powder-blue French poiret twill combined with pearl-grey flat crepe, trimmed with grey squirrel. She wore grey shoes and stockings, and a small grey hat with an ostrich tip.

ENGAGEMENTS

The engagement is announced of Miss Ida Finkelstone, eldest daughter of Mr. and Mrs. A. Finkelstone, Montreal, to David Simon, son of Mr. and the late Mrs. Phillip Simon, of Halifax, N.S.

Mr. and Mrs. S. Shapiro announce the engagement of their daughter, Rose, to A. Wallinstein, son of Mrs. B. Wallinstein, of this city.

Mr. and Mrs. L. Fraid, of 368 Kitchener Avenue, Westmount, announce the engagement of their daughter, Beatrice, to William Heillig, son of Mr. and Mrs. K. Heillig, of Montreal.

Mr. and Mrs Murat Bey, Western Avenue, Westmount, announce the engagement of Miss Betty Sippert, of Manchester and Southport, England, to Moise Dwek, of New York City.

Mr. and Mrs. Samuel Talpis, Arlington Avenue, Westmount, announce the engagement of their youngest daughter, Veeta Helen, to Leo. S. Samuels, of Chicago, Ill.

Mr. and Mrs. M. J. Glickman, Redfern Avenue, announce the engagement of their daughter, Jessie, to Adolph Gardner, of Montreal, son of Mr. and Mrs. Gardner, of Quebec.

BORN

On October 1, at the Medical Arts Building, to Dr. and Mrs. H. H. Pearson, of Park Avenue, a daughter.

On October 4, at the Medical Arts Building, to Mr. and Mrs. Samuel Holzberg (nee Bertha Rudolph), a daughter.

At 5433 Park Avenue, on October 4, to Mr. and Mrs. Abe Isenberg, a son.

On October 4, at Dr. Dunstan Gray Hospital, to Mr. and Mrs. Harry Glassberg, of 2233 Esplanade Avenue, a son.

To Mr. and Mrs. Max Seigler (nee Anna Monblatt), 1767 Hutchison Street, at the Homeopathic Hospital, on October 5, a daughter.

OBITUARY

J. Stober, of 1678 St. Urbain Street, who died at the age of 68, was buried on October 5 at the Chevra Mishnayath Synagogue, Rabbis S. Hershorn and J. Rosenberg officiating. Mr. Stober was connected with the Montefiore Orphans' Home and many other charitable organizations. He is survived by his widow, a daughter, Mrs. P. Lerner, three sons in Montreal, and one son in New York.

BARON DE HIRSCH BOOK CLUB

Canon A. P. Shatford addressed the Baron De Hirsch Book Club on October 5 on "Sea Books." A. J. Levinson moved a vote of thanks, seconded by H. B. Haltrecht. Prof. Wm. Carless, of McGill, will lecture at the next open meeting in November on "Geoffrey Chaucer, the father of English literature." A members' meeting, at which members only will contribute to the programme, will be held towards the end of this month. B. Karassik, who won a scholarship at McGill Conservatorium recently, played the violin, accompanied by Miss E. Bogu.

KNIGHTS OF PYTHIAS

Opening fall dance of the Syracuse Lodge, No. 9, Knights of Pythias, at Pythian Castle Hall, Morin Building, 1414 Park Avenue, Wednesday, October 15. Annual stag dinner at the Place Viger Hotel, December 10. The Syracuse Lodge will grant a scholarship to a pupil of the Aberdeen or Mount Royal public schools, good for four years at the Baron Byng High School. It has a scout masters' class to take care of new troops of Jewish scouts. S. G. Bendon is in charge, assisted by Past Chancellor J. H. Birnbom, E. Becker, Machlovitch and others. This scout masters' club will serve on the advisory council of the boy scouts of Montreal.

SERMON TOPICS

Rabbi S. Hershorn spoke at the Temple Solomon on Kol Nidre night on "The Virtues and Vices of man." He spoke at the Kerem Israel on Wednesday on "Power of Atonement," and at the Chevra Mishnayath on "Prayer, Repentance and Charity."

"NINE O'CLOCK REVUE"

"The Nine O'Clock Revue," which will be produced at His Majesty's Theatre on Sunday afternoon and evening, November 23, by the Junior Hadassah clubs, will soon have the cast complete for announcement.

ASSEMBLY DANCE

The Young People's Assembly, Bnai Jacob Synagogue, annual formal dance, Windsor Hotel, November 20. Cabaret programme. Tickets in charge of Dr. M. L. Simon, assisted by A. Raginsky, Ed. Barkoff, Dr. Ben Gold, Elizabeth Goldstein, Hattie Ginsberg, Kate Valinsky, Lou Gelfand and Joe Shapiro. Reservations, Belair 1018 and Belair 1631.

MALBUSH ARUNIM DANCE

The Young Hebrew Malbush Arunim dance at Stanley Hall on November 23. Tickets from members.

OTTAWA

Miss Esther Richter was hostess at an afternoon tea last Sunday in honour of her sisters, Beck and Rose, of the Mount Sinai Hospital, New York. The hostess received about thirty-five guests. Mrs. B. Benwick presided over the tea table, which was centered with a basket of asters. Assisting were Misses Thelma Dover, Sylvia Gould, Mary and Bea Benwick, Mae Snipper.

* * *

Mrs. A. Betcherman entertained some children and their parents one afternoon last week in honour of her baby Joy's second birthday.

ANNUAL ELECTION KING EDWARD AVENUE SYNAGOGUE

A. J. Freiman was again re-elected president of the King Edward Avenue Synagogue for the twenty-second term at the annual meeting held last Sunday morning. Other officers re-elected were: vice-president, S. Katz; treasurer, L. Davis; secretary, B. Pearl; councillors, C. Caplan, B. Fox, M. Goldfield, J. Davis, Dr. J. N. Nathanson, L. Petegorsky and Wm. Holzman. All were re-elected with the exception of Messrs. B. Fox and Wm. Holzman. Cemetery committee: W. Abelson, A. Kert, C. Caplan, S. Bilsky, B. Pearl and Wm. Holzman. Appointed by the president as representatives to the Talmud Torah, or Hebrew school, are: B. Goldfield, L. S. Greenberg, N. Metrick, A. Levinson, J. Richter, J. Golub, C. Caplan, J. J. Marks, I. Rosenthal and B. Fox. The budget for 1924-25 was accepted and the financial statement for the fiscal year 1923-24 will be presented at the next monthly meeting.

BORN

At the Ottawa Maternity Hospital, on Tuesday, September 30, to Mr. and Mrs. M. Rutenberg (nee Helen Green), a son.

VANCOUVER

Among the Jewish students attending the University of British Columbia this session are Miss Jeanette Weinberg, Norman Brown, Horace Ripstein, Jascha Bailey, Jason Bloom, Piters, Max Stusser, Mr. Lando.

* * *

Harry Boyaner spent the Jewish holidays in Seattle.

* * *

Miss Rena Waxstock, Seattle, is the guest of Mr. and Mrs. P. Lesser, Harwood Street.

* * *

Mr. and Mrs. Maurice Gross, of Long Beach, passed through the city en route to Alaska.

* * *

Miss Victoria Herman, who has been spending the last two months visiting friends in the East, has returned home.

* * *

Mrs. Max Grossman entertained recently at a tea in honour of her sister, Miss Marjorie Goldstein, of Montreal.

* * *

Barney Lipson has left to resume his studies at the University of Alberta.

* * *

Mrs. Low Polsky is visiting friends in Seattle.

Dr. Alexander Eliasburg, a Russo-Jewish author, who was long resident in Munich, and was during the expulsion of alien Jews last year arrested and expelled, recently died in Berlin. Mme. Eliasberg, who is a non-Jewess, was arrested on a charge of having made disparaging remarks in conversation about the Bavarian government. Her husband was because of that arrested and expelled as an undesirable alien. The arrest and expulsion affected Dr. Eliasberg's health, and he was unwell all the time he was in Berlin.

The Moderation League of Ontario

President, I. F. Hellmuth, K.C.

ONE of the most embarrassing facts that the advocate of compulsory total abstinence has to face is that wherever his theory has been put into practice there has grown a strong movement against it; further, the longer the experiment of prohibition has been tried the greater the opposition it has created. Time has always been against it.

This movement is that in favour of Government Control.

Had Government Control been dependent for its adoption on the votes of those who have always voted against so-called prohibition, it could never have become the law of any Province in Canada. One of the most encouraging things to those who have been active in the work of Moderation Leagues is that there have rallied around them everywhere men and women who in the past have voted with the opponents of the Leagues.

Contrary to the statements made by the prohibitionists, these men and women were not and are not concerned with promoting the interests of what is so euphoniously called "the booze business". They were not and are not men and women ignorant of conditions existing in their own communities. They were not and are not ignorant of conditions existing in other communities. They were and are, for the most part, typical sound, sane and reasonable citizens of Canada.

These men and women, just as is the case with the men and women of Ontario today, had placed before them all the usual stock arguments of the prohibition propagandist. They had placed before them rows of figures and lurid statements showing that prohibition was a success and that Government Control was a failure.

In spite of this the greater argument of personal experience and observation made them discard prohibition and adopt Government Control.

It is impossible to enumerate all the reasons prompting the change, but it is highly significant that, to take one example only, the Province of Saskatchewan, which for years had voted strongly, whenever opportunity arose, in favour of prohibition, should last year have voted decisively against it; and the significance of this increased when there is taken into account what the people have been told in Ontario regarding Manitoba. The people in Saskatchewan have, by their geographical position, a much better opportunity of knowing the conditions in Manitoba than have those in Ontario, and it will not be questioned that they had a much better opportunity of knowing the conditions in their own Province than people residing elsewhere.

Let it be remembered that the system in Manitoba had been in operation many months before the people in Saskatchewan voted on this question.

The conclusions are irresistible.

Prohibition was considered a lamentable failure in Manitoba, a lamentable failure in Alberta, and a lamentable failure in Saskatchewan. For their prohibitory laws these Provinces adopted a policy of Government Control.

And Prohibition has been a lamentable failure in Ontario.

There is no substantial evidence anywhere that any of these Western Provinces would revert to its old prohibitory system.

On the other hand, after less than twelve months, the revenues of the Province of Manitoba have been increased by more than a million dollars and for the first time in years they have balanced their Budget.

No one contends that Government Control has yet attained its last degree of perfection. It is, however, contended that it is a better method of dealing with those evils with which prohibition pretends to deal, and that in addition the revenues of the Province benefit.

Government Control can be had by marking your Ballot as follows:

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REVIEW JUNIOR SECTION

All contributions for the Junior Section must be sent to CANADIAN JEWISH REVIEW, 319 Bay Street, Toronto, Ontario. Any girl or boy is welcome to join our section and to contribute poems, essays, stories, riddles, etc. Just fill out this little card and mail it at once.

REVIEW JUNIOR SECTION:

I would like to join the Cousin Family of the CANADIAN JEWISH REVIEW.

My name is .....

I live at .....

I am .....years of age.

Dear Cousins:

It is at this time of the year that the Jews feel the strength of the bonds that join them one to another. For our Rosh Hashonah and Yom Kippur are not festivals, but solemn religious days; religious days for reflection; days for repentance for things done and left undone; days for firm resolutions that will bring us to the high idealism of our religion. After Rosh Hashonah, follows a ten-day penitential period, during which it is traditional among Jews, that forgiveness be asked and granted for all wrongs. Then comes the Day of Atonement, a holy day of prayer and fasting, that the Jew spends in the synagogue, far removed from all things material. In every town or settlement the world over, Jews approach the day of Yom Kippur in all reverence. And from every synagogue the world over is echoed the same prayer for our people.

I have one wish for you, my dear cousins- that you have this year, and all other years, the vision, or dream of all that is beautiful and lovely in our Jewish lives ever before you. For the Jew has always had, and will always have, a fine idealism that carries him far from material things, into the realms of the spiritual. May it be so with you.

Sholom

Cousin Judith.

This, dear children is a little verse that I found on the fly-leaf of a book of stories by Judah Steinberg, who died in Odessa in 1908. The author, you must know, thought, worked and wrote in Hebrew. I hope some day to have one or two of his stories on our page; but I hope, ever so much more than that, that you learn to read them in the original Hebrew. Now- for the dedication of the author:

TO THREE LOVELY FLOWERETS:

Nahum, my son, my first-born, my pride;
Zionah, my daughter, my only, my treasure,
Malkah, darling daughter o' my friend, Isaac.

-Ederman

Many the blossoms, bright of hue,
Pouring their fragrance out for you
Little ones.
But rank weeds grow in the gardens, too
And brambles and thorns, whose stab you'll rue.
Little ones.

Many the boys who are brave and true;
Many the maidens that rightly do.
Little ones.
But some of the children are naughty too,
Laddies and lassies quite a few,
Little ones.

Learn to shun badness, and goodness woo;
The fruit that we eat is the fruit that we grew,
Little ones.
Seeds of good deeds in life's garden strew,
Precious will be their yield to you,
Little ones.

POETS' CORNER

THE DAY OF ATONEMENT

From the Yiddish of Morris Rosenfeld.

By HARRY J. MARGOLIS.

The Day of Atonement, deep sadness pervades;
The light of the candles now gradually fades;
Faint are the congregants, tired and meek,
Hoarse is the cantor, the basso quite weak;
Already the choir is yearning for rest;
A few prayers more—then all shall be blessed;
At the blast of the Shofar "A Nation's Desire";
They all leave the temple; they homeward retire.

I stand at the shrine in sadness reposed;
What shall I expect, when the temple is closed?

I wonder, dear cousins, whether you understand this poem, and what the poet means when he speaks of the "closed temple?"

KOL NIDRE

In lonely hours of thought I long
To hear again that sacred song,
So solemn, beautiful and soft,
Which years ago I heard so oft!

No song of war or jilted love,
Nor of the moon and stars above;
A wandering tribe without a goal
Asks pardon from its very soul.

Kol Nidre, masterpiece of art,
Thou outcry of a weary heart,
Sublime, seraphic, seems to me
The sweetness of thy melody.

No other song is half so rich,
And none may ever so bewitch
Like thee—For magic is thy spell
Of hymn of Israel.

THE NEW YEAR

The year is dead: oh, let it die
With all its faults and sinning;
God helping, from this hour we'll try
To make a new beginning.

Not always will the chance be ours,
Life does not last forever;
Then let us hold the fleeting hours,
Make now our best endeavour.

Not only shall our lips proclaim
Our penitence and sorrow;
Our every act must tell the same,
On every new to-morrow.

The year must tell of work well done,
And friends become yet dearer,
Some lessons learned, some race well run,
And Heaven a little nearer.

ROSH HASHONAH

I stood, to-day, in a temple,
Like one of the olden time;
And I dreamt a dream recalling
The scenes in an Orient clime;
And I felt, though somewhat strangely,
An influence sublime!

And before me hung the tablets
Of the old Mosaic law;
And the white-robed ancient Rabbis,
Again, in that dream I saw,
And the Hebrew psalms are chanted,
Those hymns of praise and awe.

And Israel's pristine splendor
Arose, as indays of old,
When each prophet after prophet
His tale of promise told;
And the shades of bygone glories
Before my vision rolled.

'Tis the New Year of the Hebrew;
That ancient sacred day,
When the memories of the ages,
Awake from time's decay,
And the hopes of future glories
Are bright as the morning's ray!

I beheld the chosen children
Of the Great Eternal God,
Still bend in mute submission
To sorrow's painful rod;
Desirous still to follow
The road by their fathers trod.

And I asked if a faith so lofty
Could be but a passing show?
And the echoes of the by-gone
Replied to my doubtings, "No."
And I felt in their constant waiting,
Their strength must nobler grow!

AUTHORS' CLUB

A FOLK TALE

By SAMUEL ROTH

Suddenly the driver gave vent to an exclamation, dropped the reins, and turning to us who sat huddled up in the wagon, said: "I have lost my way, and cannot find it. It is useless to go any further."

It was "Erev Yom Kippur." We had been wandering through the great forest for a number of hours in search of the road which would lead us out, and we were confident that our driver, a "goy" of quality, would find it in spite of the fact that the recent storm had obliterated every trace of it. But now that he gave up the search, the helplessness of the situation struck us with full force. It was quite late and we had to reach Pidlipitz in time to put away our things, eat something before the fast, and go to hear "Kol Nidre." It must be explained that at the time of the Holy Days it was a custom in our neighborhood to decide upon a certain village where the prayers were to be held, and thither the neighboring villagers flocked.

What made my father impatient more than anything else was a rumor that the famous "Zaddik," Reb Meieral, who was deemed the wisest and most pious man in the country, was in the neighborhood and would in all possibility chant the "Kol Nidre" that night. It had been my father's ambition to see this great man, and so intense was his desire to be in his presence that I vividly remember he once planned to postpone business for a number of weeks in order to travel to see him. And now it was whispered that he would be in Pidlipitz.

In this connection, it must be mentioned that the great Reb Meieral had for the last few years been going incognito from town to town, and from village to village studying the life of the people, speaking to them kindly and with hope, and leading their prayers on the holidays. My father's impatience quickly developed into genuine anger. He leaped from the wagon and struck out into the woods by himself to find the path. Half an hour later he came back tired and subdued. "There is no way of getting out," he said. "We shall have to stay here in the forest."

The rest of the people in the huge wagon were silent, but their faces showed that they were distressed.

"Does that mean that we shall have to hold our Yom Kippur here in the wilderness?" asked my mother.

My father nodded.

For a moment my mother looked downcast, then she became busy. "We must not forget that very soon the fast will begin. We had better eat something so as not to be hungry."

After we had eaten, my father counted the men and discovered that including me, who was a bar-mitzvah, there were just nine men. Ten were needed to make a "minyan." A cloud hung over the gathering. "If there were only one more man!" was in every heart. "Can't we count one of the women?" asked Itzig the innkeeper, in a whisper.

Time flew. It was finally decided to proceed without a "minyan." The books of prayer were taken out, and each one of us had it in his heart that God was merciful and He would forgive us this sin since it was beyond our power to do otherwise. At first the prayers went on quietly, there was very little enthusiasm. But as the men became more and more accustomed to their position, their ardor increased, and within a very short time their singing rang through the forest. But when Kol Nidre was reached everyone grew silent. The silence seemed to speak and say: "It is impossible. Kol Nidre cannot be sung without a 'minyan!'"

Suddenly a step was heard in the forest. Some bushes in front of us opened and a tall, white-bearded man, robed completely in white and wearing a "talith," stepped forward. He seemed to be praying, for his eyes shone as if he were in a trance. We did not know whether he saw our gathering or not. He took his place in front of us and began chanting the Kol Nidre, at first in a low tone of voice, then higher and higher, until the very forest breathed with those magical words and we stood there enchanted, hardly daring to breathe. We looked at one another. Were we dreaming?

He noticed our silence, for he turned around and his look invited us to be at ease and join in the great prayer. We all did so. Never did men pray as we prayed that night. We all felt that this prayer that we were offering was real, that God Himself was listening to us, to every word. But in the hearts of all of us, the same question burned: Who was this man?

After prayer, the men returned back into the wagon in the hope that the strange man would follow them and reveal his identity. But he did not move from where he sat on the ground, and did not cease to pray in his silent, moving manner. Some of the men went back and sat around him throughout the whole night. The rest went to sleep. When we woke in the morning the strange man was still there. He was praying. No one had as yet passed a word with him. Throughout the whole day, he led our prayers. We had forgotten about Pidlipitz, about the great Reb Meieral and the fact that we were stranded in the forest.

Just as we had finished "Neila," the prayer with which the Day of Atonement closes, a number of "goyim" from Pidlipitz, who were riding toward our village, came upon us.

"What are you doing here?" they asked of us in astonishment.

"We lost our way," explained my father.

The "goyim" laughed. "Lost your way!" one of them exclaimed. "Why, you're standing right on the road!"

We looked around and for the first time realized that we had paused directly on the road for which we had been searching, but that glance showed us also that in some mysterious manner the strange man had disappeared and was no longer with us.

For half an hour we searched for him, but all in vain. We finally gave up the search and took the road home. During the journey, we spoke of nothing but the wonderful stranger, and speculated on who he might have been. The women all agreed that it was Elijah who had come down from Heaven to make up our "minyan," and even some of the men thought so too. A man from Pidlipitz visited us the next morning to inquire what had happened. He told us that Reb Meieral had not been with them that day. My father's face suddenly lighted up, and he exclaimed: "Perhaps we have seen and heard the great Reb Meieral, after all!"

RIDDLE-ME-DEE

My first is in apple and also in pear,
My second in wolf and not in bear,
My third is in prune, my fourth in plum,
My fifth in candy but not in gum.

Answer—Poppy.

—Esther Dorkin.

Q.—Which is the most peacefully disposed letter of the alphabet?

A.—R, because it can convert a fiend into a friend.

The Tram Cars of Kassrillevka

From the Yiddish of Shalom Aleichem

Translated by HANNAH BERMAN

I arrived at Kassrillevka by train—thank God, there is now a train going to it! It was in the spring, early in the morning, before prayers. Out-of-doors a little rain was dripping, which created a big, thick mud. At the station there fell upon me a whole band of house servants, with yellow beards, wearing yellow coats, and having yellow little tins on their yellow ragged caps.

"Uncle! Grand Hotel!"

"Hotel Francia, Uncle."

"Uncle! Italia!"

"Uncle, Portugalia!"

"Uncle! Terkalia! . ."

Having rushed through this band in peace, with the help of God, I fell into another band—a band of carmen in big top-boots and with long whips. This crowd almost tore me to pieces. One of them, a young fellow of great strength, tore the portmanteau out of my hand by force. I created a terrible uproar: "My manuscripts! My papers!" So, two other carmen defended me, wanted to take me to themselves, and there arose a squabbling amongst them. Ultimately I snatched up my portmanteau, slipped out of their hands and went off to the tramcars.

"Over here, little brothers, over here! Five kopeks a drive! Five kopeks a head! From here to the end of the Belefel street, only five kopeks. Five kopeks a man!"

It was the conductor who was shouting. A young man with a yellow little beard. His voice was guttural; and he had a travelling-bag around his neck, and a button on his cap. Beside him stood another man, a Jew in a ragged coat and with a whip, the driver of the tram-car. Both were pointing to a sort of a little tent which was leaning a little on one side, and the windows of which were smashed. This was called the "car." By the long pole a little white horse was harnessed. His head drooped in a doze.

"Only be careful," said the conductor to me, "so that you may not get entangled there. There is a bit of board missing in the floor. They are repairing the tram-car."

I seated myself, carefully, in the tram, put my portmanteau beside me and waited. It was rather cool. I beat one foot on the other.

"Conductor," said I to the young man, "shall we ever go, or not?"

"Please God, with the help of God!" the conductor answered.

"You hand over a bit of tobacco, Reb Yossel!" said the driver to him.

"Can't you smoke what you have, Reb Kasreal!" interposed the conductor. "Good tobacco may give you a headache, God forbid!"

"Put on no airs, you rascal and hand me over the tobacco," said the driver.

And the conductor and the driver both rolled cigarettes.

"When shall we move off?" I asked the conductor again.

"To-day," he answered, quite calmly.

I waited and waited until, by degrees, several passengers entered the tram. First came a little Jew in a ragged jacket made of some sort of fur. It was difficult to determine what animal had worn it. If I were to say it was a fox, it was too white. If I were to say a cat, it was too red. After the Jew in the ragged fur jacket there entered another Jew without a fur jacket, a frozen man, poor thing. He looked about him on all sides, sighed and looked for a seat, and sat down in a corner by the door. After the frozen Jew there entered a basket of apples, and immediately after the basket, a woman wrapped up in three shawls. All three were thread-bare, and one could see that she was cold, poor thing.

"Get along, Reb Kasreal! Move on!" said the conductor to the driver. He whistled, and the tram-car moved. It went a few paces, and stopped. The little door of the car opened, and a head appeared.

"Does Moshe happen to be here?"

"Which Moshe?" asked the conductor.

"A young man in a cap!" answered the head.

"He assists at an iron-monger's?" asked Yossel.

"At an iron-monger's," answered the head.

"I know him," said the conductor, whistling to the driver: "Get along, Reb Kasreal! Move on!"

And we drove on.

"A ticket!" said the conductor to me. "Somehow you do not seem familiar to me. It seems you do not belong to this place. Do you intend to stay here long? Can I take you to a lodging, not a hotel, but a clean place? No insects. And I will show you a place at which you can eat cheap, and good food." I thanked him and told him I had friends here. "Who are they?" he asked. "Where are they and what is their business?" I invented a name for him and got rid of him. He left me alone and went over to the Jew in the fur jacket and told him to buy a ticket. The Jew in the fur jacket shrugged his shoulders.

"Do I know? Have I got even a groschen to save my soul?"

"This is the third time this week that you are travelling without a ticket," said the conductor, annoyed.

"Well, and shall I go on foot because of that? Or shall I go and steal for you?" answered the Jew in the fur jacket, also annoyed.

The conductor waved his hand and left him. He went to the frozen Jew, who had no fur jacket. The other pretended to be asleep.

"Just listen. Excuse me. A ticket."

The Jew pretended that he did not hear. The conductor flicked him on the nose.

"Reb Jew! Excuse me. A ticket."

The Jew pretended that he was waking up out of his sleep and rubbed his hands together.

"A ticket," said the conductor to him again.

"I don't hear!" said the Jew, beating his hands together.

"What good is to me your not hearing?" said the conductor, harshly. "Be so good as to hand me over five kopeks and here is a ticket for you."

"Hush! hush!" said the frozen man to him. "Why so much temper? Just look at him. He thinks he is somebody."

"Don't make any fuss," said the conductor, "and hand over the five kopeks."

"Well, well!" said the frozen man. "You will let me off the five kopeks, I think."

"I will let you off, with my troubles!" said the conductor.

"You may keep them in health," said the frozen man. "I have enough troubles of my own."

"I will ask you to excuse me, but you will please get off the car." (To the driver): "Reb Kasreal, stop!"

Kasreal the driver stopped the car, and was really delighted, as of course, was the little horse.

"Excuse me. With the right foot!" said the conductor to the frozen man. The frozen man sat there, stamping his feet, rubbing his hands but without stirring from the spot.

"Are you waiting for honour!" said the conductor. "Do you want me to take hold of you by the collar of the coat, and fling you out? If only the ticket-inspector arrives you will get it hot. Reb Kasreal! Move along," said he to the driver. And the tram-car went on.

"There is no truth in the world!" said the woman of the apples, all of a sudden. "In what way is that Jew worse than the other Jew who may travel without a ticket, whilst he may not? Is it because the other wears a fur jacket, whilst this man goes naked? Will he use a piece out of the seat, or what? You think they will get a golden tombstone over you?

Continued on page 12

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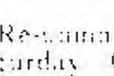

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YOUNG JUDAEA TO AID ZIONISTS

The Quarter Mile of Quarters Fund as Young Toronto's contribution to the Keren Hayesod, was inaugurated last Monday evening at the Zionist Building at a conference between officers of the Keren Hayesod committee and the National Executive of Young Judaea. A committee headed by David Robinson, president of Toronto Young Judaea will have charge of the campaign.

All junior organizations of the city will take part in Toronto's first junior campaign for the Keren Hayesod. Young Judaea officers elected, Sunday, October 5: David Robinson, president; Miss Eva Bloom, vice-president; corresponding secretary, May Falik; recording secretary Clara Segal; girls' supervisor, Selena Herman; boys' supervisor, Louis Rasminsky; athletic director Herman Bennett; social convener, Pearl Narrol; director of leaders' training group, Edie Gelber and Lionel Gelber, vice-president of the National Executive.

YOUNG JUDAEA RE-UNION

Re-union of all Young Judaea Circles, Saturday, October 11, at the Zionist Building. Young people invited.

Y.M.H.A. LADIES' AUXILIARY

A linen shower was held by the Y.M.H.A. Ladies' Auxiliary at 31 Cecil Street on Sunday, October 5, for the benefit of the bazaar for the Jewish Old Folks' Home, and the Hebrew National Society. Speeches were given by Mrs. A. Shlanger, chairlady of the Y.M.H.A. Ladies' Auxiliary; Mr. Brown, superintendent of the Old Folks' Home, Mr. Land, representative of the Hebrew National; B. Jacobs and others.

CONGREGATIONAL

HOLY BLOSSOM HEBREW CONGREGATION, BOND STREET

Regular Sabbath service with choir, October 11, at 10.15 a.m.

The opening services for Succoth, Sunday, October 12, at 8.15 p.m. Service for the first day on Monday morning, October 13, at 10.15. Rabbi Brickner will preach at both services. Non-members welcome.

On Sunday evening the congregation will be invited to the beautiful Succoh which the Temple Sisterhood arranged. Kiddush will be recited and refreshments served. Parents are urged to bring their children.

Religious School

Registration at the Bond Street Sunday School, Sunday morning, October 12. No pupils will be registered after Sunday, October 19. Mrs. B. R. Brickner, director.

Collegiate Department

Collegiate Department, Rabbi Brickner, director, holds sessions in the Community House, 44 St. George Street, every Sunday at 10 a.m. All last year's students are requested to register. New students will be accepted.

Teachers' Training

The teachers' training class is being formed and will meet Tuesday, October 14, at 8 p.m. in the synagogue chambers. The classes will be composed of all the teachers of the Holy Blossom School and graduates of the Collegiate Department. The subjects of instruction will be Hebrew, Jewish history and the Bible, taught by Mrs. B. R. Brickner; pedagogy of religious school subjects, child psychology and school management, taught by Rabbi Brickner.

Personal

On Wednesday, October 15, Rabbi Brickner addressed the Women's Canadian Club at Galt. This is the rabbi's third visit to address organizations there.

On the second day of Rosh Hashonah, Rabbi Brickner as president of the Emergency Jewish Immigration Aid, spoke at the services of the University Avenue Synagogue. At Kol Nidre, at McCaul Street Congregation, he appealed on behalf of Ukrainian refugees, and several thousand dollars were subscribed.

HADASSAH

Naomi

The Naomi Chapter of Hadassah dance will be held on November 10, at the Columbus Hall with novelty features.

Deborah

The Deborah Chapter of Hadassah first meeting was a bridge.

Central

Mrs. D. Abramowitz, Mrs. Fine and Mrs. Gottlieb are joint conveners for the Central Chapter food sale, October 29, at the Zionist Building.

WOMEN'S LEAGUE

The first meeting of the Toronto Branch of the United Women's League of America, will be held in the form of a memorial to the late Mrs. Solomon Schechter, founder of the United Women's League, at the McCaul Street Synagogue on Wednesday, October 15, at 8 p.m. Members and friends invited.

THE DI'TANNA GIRLS

The Di'tanna Girls held their first meeting at the home of Miss Dorothy Levine, 224 Beverley Street, September 27.

New officers: President, Miss Dorothy Levine; vice-president, Miss Rae Honickman; secretary, Miss Rose Shukym; treasurer, Miss Lena Thuna; social, Misses Anna Cass, Lillian Levine and Faye Schlussel. The following were present: Misses Rita Cass, Pearl Cohen, Ruth Nudelman, Ettie Rotenberg, Celia Schiff and Florence Stein. Refreshments. Dancing.

HEBREW WESTON SANITARIUM

A general meeting took place at the home of Mrs. J. Houzer, 123 Spadina Road, on October 2. This organization is sending daily to the hospital, soup, chicken, eggs and fruit, and underwear is given in cases of necessity. New officers: President, Mrs. M. Mehr; vice-president, Mrs. William Leibel; treasurer, Mrs. L. A. Maldaver; corresponding secretary, Mrs. A. Levin; financial secretary, Mrs. H. Clavir.

IMMIGRANT AID

Additional donors to the Immigrant Aid Society:

M. Gelber, $125.00; L. Gelber, $50.00; I. Cooper, $25.00; M. Stein, $5.00; J. Graner, $10.00; H. Pullan, $25.00; M. Cohen, $25.00; D. Lavine, $50.00; J. Weiss, $10.00; R. Gordon, $10.00; S. Till, $10.00; Dr. S. Perlman, $25.00; J. Cleman, $5.00; J. Cohen, $5.00; Jos. Schwartz, $100.00; Jas. Schwartz, $25.00 S. Rogul, $10.00; W. Prager, $5.00; A. Andrews, $50.00; M. Perlman, $25.00; W. Shongeld, $10.00; N. Broderson, $10.00; A. Rogul, $10.00; S. Solway, $10.00; M. Oelbaum, $5.00; Dr. Pivnick, $10.00; Mr. and Mrs. Isaacson, $5.00; J. Hershberg, $10.00; S. Summerstein, $10.00; J. Weil, $25.00; S. Hollinger, $25.00; I. Markus $10.00; S. Keyfetz (Pt. McNicoll) $10.00; Pomerants & Gasse, $10.00; B. Speyer, $10.00; Dr. M. Schwartz, $5.00; M. Rogul, $10.00; J. Andrews, $25.00; Mr. Weinstock, $25.00; A. Marks, $10.00.

An appeal made the second day of Rosh Hashonah by J. Graner, resulted in $125.00 to be collected within the next few days.

At a brith held at the home of H. Schacter, 23 Kensington Avenue, $25.00 was collected.

At Chestnut Street Synagogue, C. B. Stone made the appeal, which resulted in the following pledges: H. Birnbaum, $25.00; H. Greisman, $25.00; H. Brody, $5.00; J. Spring, $5.00; C. B. Stone, $5.00; S. Brody, $5.00; M. Greisman, $5.00; J. Houzer, $5.00; Mrs. Houzer, $2.00; L. Stone, $2.00; B. Greenblatt, $2.00; Mr. Brudner, $1.00; H. Swartz, $5.00; Scheinman Boys, $2.00; S. Houzer, $5.00; L. Schechter, $2.00; H. S. Birnbaum, $5.00; J. Halpern, $5.00; H. Klotz, $5.00; Mrs. I. Stone, $2.00; L. Scheinman, $5.00; A. Cohen, $5.00; M. Krugil, $2.00; J. Greisman, $2.00.

At Shaw Street Synagogue, Mr. Bohnen and Mr. Ellenberg made the appeals, which resulted in the following donations: Mrs. Schleifer, $1.00; Epstein, $5.00; L. Goldstein, $2.00; V. Goodman, $5.00; Sniderman Bros., $5.00; B. Goodman, $10.00; Messrs. Ublansky, $2.00; Cappel, $1.00; Finkelstein, $2.00; Adler, $1.00; Cohen, $3.00; Cohen, $1.00; Koretsky, $10.00; Gruner, $10.00; Baker, $5.00; Rappaport, $5.00; Tarshish, $2.00; Shaw Street Synagogue $48.85.

Y.W.H.A. CLASSES

"Y" classes in gymnastics meet at the Strathearn School, Manor Street, on Wednesday evenings, juniors from 7.30 to 8.15; seniors from 8.15 to 9.30.

Registration is now on for the millinery class which opens on Thursday evening, October 23. Girls may bring their own materials for hats to be turned out under the guidance of the millinery teacher.

The association fee entitles members to join clubs or classes, such as gymnasium, dancing, millinery, sewing, beadwork dramatic, literary or social, without any further charge. Class in group dancing opens at the end of the month. Register Wednesday evening, October 22, at headquarters.

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TORONTO SOCIAL

All Society Items and other local notes should be communicated to the office of the Review by 5 o'clock each Tuesday afternoon in order to appear in the current week's issue. Wedding and engagement announcements will not be printed unless they bear the telephone number of the sender. Telephones Adelaide 7628-7629.

Mrs. Ira Levi, Raglan Avenue, entertained Sunday evening for Mrs. S. Wolfe, of San Francisco.

* * *

Miss Bertha Streamer, of Walmer Road, has left for a visit to New Orleans.

* * *

Phillip Brown, of Youngstown, Ohio, spent the week-end with his mother, Mrs. I. Browne, and sister, Mrs. W. Rosenthal, Wells Hill Avenue.

* * *

Dr. Robert M. Levinson, of Newark City Hospital, who was the guest of Mr. and Mrs. J. Samuels, Palmerston Boulevard, has returned.

* * *

Samuel Levin, of New York, is the guest of his brother, A. Levin, and sisters, Mrs. I. Baer and Mrs. M. Hartman.

* * *

Misses Mae Stein and Clara Godfrey spent the week-end in Hamilton.

* * *

Mr. and Mrs. M. Stopeck, Coxwell Avenue, have returned from a ten-day motor trip to Rochester.

* * *

Harry Levine, of Detroit, who spent the holidays with his mother, Mrs. M. J. Levine, Beverley Street, is leaving to make his home with his brother-in-law and sister, Mr. and Mrs. Saul Soskin, at San Francisco.

* * *

Mr. and Mrs. E. Palter, Palmerston Boulevard, have returned from a six months' trip abroad.

* * *

Mr. and Mrs. A. J. Freiman, of Ottawa, and Mr. and Mrs. D. Dunkelman, will act as patrons at the Naomi Chapter Dance at Columbus Hall, on Monday, November 10.

* * *

Mrs. Norman Helpert, Austin Terrace, has returned home from Detroit.

* * *

Murray Griss, violinist, played at a concert in Whitby on Monday evening.

* * *

Mr. and Mrs. Walter Weinraub, have moved to their new home at 443 Crawford Street.

* * *

A. Freeman, Connaught Court, King Street West, is in New York.

* * *

Misses Gertrude Levy and Ethel Stolberg were registered at the Statler Hotel, Buffalo, over the week-end.

* * *

Mr. and Mrs. Sam Kamin, of Lima, Ohio, accompanied by their sister, Miss Etta Kamin, of Borden Street, have motored back. Miss Kamin will also spend a few weeks in Chicago.

* * *

Mrs. Swerling, St. Anne's Road, entertained at bridge Sunday evening in honour of her sister, Miss Hilda Narrol, who is leaving to visit her brother in Los Angeles. Prizes were won by Misses Celia Pasternack, Clara Simon and Shirley Fine.

* * *

Mrs. H. Brody, Walmer Road, spent a few days in Hamilton with her sister-in-law, Mrs. L. Stone.

* * *

Solomon Berkovitz, dramatic tenor, entertained the Lady Ross Chapter, Thursday evening at the Sherbourne House.

* * *

Misses Pasternack, University Avenue, entertained Saturday evening in honour of Miss Hilda Narrol, who is leaving for Los Angeles.

* * *

Miss Norma Goldsmith, Rusholme Road, entertained a few friends at an odd shoe party last week.

Mr. and Mrs. George W. Cohen and daughter, Suzanne, have moved from Cedarvale Mansions to 87 Atlas Avenue.

* * *

Miss Bella Pasternack, of University Avenue, entertained a number of friends on Saturday evening.

* * *

Miss Sue Asner, of Borden Street, has returned from a visit to Boston and New York.

* * *

Mrs. J. Draimin, of 96½ Beverley Street, has moved to 80 Beverley Street

* * *

Mrs. N. Miller, Dundas Street West, entertained at bridge Sunday evening in honour of Mrs. C. Handleton, of Hamilton. Prizes were won by Miss Millie Gold and Mrs. I. Hornick.

* * *

Mrs. L. Lightstone, of Elm Grove Avenue, has moved to the Garfield Apartments, Dundas Street West.

* * *

Mrs. William Wolman, Ossington Avenue, entertained at bridge in honour of Mrs. L. Green, of Peterborough, and Mrs. J. A. Landsberg, of Hollywood, Cal

* * *

Mr. and Mrs. Mannie Cornfield and son, of Detroit, are visiting their parents, Mr. and Mrs. S. Cornfield, 281 Grace Street, over the holidays.

* * *

Miss Esther Cornblum, of Buffalo, the guest of Miss Lillian Levy, Crawford Street, has returned home.

* * *

Mrs. I. Zivian and children, of Ottawa, is visiting her parents, Mr. and Mrs. J. Yaffe, 19 Aberdeen Avenue.

* * *

Mr. and Mrs. Leo. A. Maldaver and son and Mrs. Herman, Mount Royal Avenue, have returned home from Detroit, where they were the guests of Mr. and Mrs. R. Allender.

* * *

Mrs. J. A. Landsberg and son, of Hollywood, Cal., is visiting her mother, Mrs. Glassman, Markham Street.

* * *

Mrs. L. Green and son, of Peterborough, are the guests of Mr. and Mrs. William Wolman, Ossington Avenue, for the holidays.

* * *

Mrs. M. Peterman, Queen Street West, gave a bridge Thursday evening in honour of Mrs. I. Zivian, of Ottawa.

* * *

Miss Lillian Levy, Crawford Street, gave a kitchen shower and bridge Thursday evening for Miss Esther Cornblum, of Buffalo, a bride-elect of next month. Prizes were won by Miss S. Harris, of Hamilton, Mrs. A. Livingstone, Mrs. Spain, Mrs. H. Mendelson. Miss Cornblum received a guest prize.

* * *

Mrs J. Lavine, of Buffalo, is the guest of Mr. and Mrs. M. Lavine, Niagara Street.

* * *

Mr. and Mrs. Beube and family, of Hamilton, the guests of Mrs. D. Stein, Queen Street West, have returned home.

* * *

Miss Estelle Starkman, Dundas Street West, entertained a few friends Sunday evening.

* * *

J. B. Solway, Grace Street, has returned home from New York.

* * *

Mr. and Mrs. Samuel Kamin, of Lima, Ohio, are visiting their parents, Mr. and Mrs. I. B. Kamin, Borden Street.

* * *

Mr. and Mrs. Aleck Rasminsky, of New York, were the guests of their parents, Mr and Mrs. D. Rasminsky, Brunswick Avenue.

* * *

Mrs. J. Weinraub, Maughan Crescent, entertained at bridge Sunday afternoon in honour of Miss Kate Berris, a bride-elect of next month. Prize winners were Mrs. S. Morris, Mrs. J. Braunstein and Miss Yetta Gebirtig. Miss Berris was presented with a guest prize.

* * *

Miss A. Kamin Borden Street entertained at bridge Thursday evening in honour of Mrs. Samuel Kamin, of Lima, Ohio. Prizes were won by Miss M. Samuel, Miss B. Kamin and Miss S. Kleiman.

* * *

Mrs. Archie Bennett and daughter, Nordau, who were the guests of Mrs. Bennett's parents, Mr. and Mrs. L. Klineberg, Montreal, have returned home.

* * *

Mr. and Mrs. N. Brenner, Wells Hill Avenue, are spending the holidays in Detroit and Mount Clemens.

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The fabrics are the most favorite of the season; low pile velvety materials; furs are nutria, squirrel, lynx and fox.

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JEW IMPLICATED IN BOMB OUTRAGE

During the visit of President Stanislaus Wojceichowski in Lemberg, a gas bomb was exploded and caused a panic, although there were no casualties. A Jewish youth, Stanislaw Steiger, was arrested as the perpetrator of the crime. The Polish president was accorded a hearty welcome by the Jews of Lemberg during an elaborate service at the large synagogue, which was overcrowded. Rabbi Goodman handed to the president a scroll of the law and the cantor and choir chanted several appropriate psalms. At the banquet arranged in his honour by the municipality, a number of Jews were present. The president was visibly moved by the hearty welcome extended to him by the Jewish citizens of Lemberg.

Steiger, who was arrested for throwing the bomb, is a graduate of the Vienna University, and was never active in any Jewish movement. He was associated with the Ruthenian party and it is assumed that his act was prompted by his Ruthenian sympathies, although another version has it that he was mentally deranged. The Jewish members of the Polish Seim, Reich, Reizes and Insler, called on the Polish Minister in Vienna to express their regret at the incident and their satisfaction that the bomb caused no harm. However, the anti-Semitic press is making capital out of this incident, identifying the youth with the interests of the Polish-Jewish students and accounting for the act as an act of revenge for the maltreatment of the Jewish students at Polish universities.

CHIEF RABBI OF TUNIS

Rabbi Moses Sitruk, Chief Rabbi of Tunis, who is now 70 years old, has received from the French Government the Order of the Legion of Honour, when a representative of the French Governor, when handing the decoration to the Rabbi, expressed the appreciation of the French Government for his loyal co-operation in the French efforts to maintain peace and order in the Tunisian protectorate. The Bey of Tunis conferred upon the Chief Rabbi an order about a year ago.

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SHAW SCHOOLS, LIMITED

The Tram Cars of Kassrillevka

Continued from page 9

"Who asks you to interfere in the cause of justice?" said the conductor to her. "Why do you compare yourself to that Jew? I know that Jew! He is a worthy man! He has come down in the world—poor thing. And he! She indicated the frozen man). "Do I know who he is. Some sort of a poor man, a beggar."

And if he is a poor man what of it?" the woman of the apples stood up. "Has he to be thrown out? What do you mean by throwing him out—what? Just see the harm he is doing! Surely the little horse is going to the town in any case, and another man sits here. Just imagine that you have already had his five kopeks. Well? Will it make your soup any the thicker will it?"

"But no one is asking your advice," said the conductor to her. "Better hand me over your five kopeks, and I will give you a ticket."

"Ah! 'ws!" said the woman jumping up and smacking her skirts. "But I knew that he would worry me too! May I live, all that is good, as surely as I know!"

"What else did you think?" said the conductor. "That I would let you ride for nothing?

"What do you mean by saying that?" asked the woman. "It is not you who are taking me, but the car! He has hung a brass button on himself and

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gives orders! I can still remember the time when you were an assistant at the Hebrew school of Leizer-Hersh, the teacher. You carried the children to school on your shoulders, along with their dinner. Then, why are you now carrying on with this nonsense—tickets-smickets?"

"What do you say of my good luck?" asked the conductor, sitting down beside me. "Just as you have seen, all the people here are like that. Whoever has money and can pay, goes on foot. And whoever has no money and cannot pay, rides in the tram-car. And how can one live, and support an old mother and a widowed sister . . . Do you see this pair of boots? (he showed me his boots). They are asking for food. . . ."

Suddenly a crash was heard, a banging of two shafts, a panting a gurgling of two horses. This was the meeting of two cars on the line, one going this way, and one that. And curses were heard:

"A cholera! A death in a fit! May the devil take your father's father. . . . until right back to Adam the first!"

"May you be choked with the pole, and may your moth turn to one side. May the devil take your fathers' father. . . . You come first!"

"Where are your eyes, you devil? You see that I am going to the right, and you could go to the left."

"Where is it written down, you scamp, that you should go to the right and I to the left? Perhaps the thing should be turned inside out! I to the right, and you to the left?

"Donkey, isn't that why there are two lines, I up and you down."

"You are a fool yourself. Where is it written down that I go up and you go down?"

"Do you know what? May the devil take them with their lines, their cars and all their tram-cars! Kasreal, my heart, hand over a cigarette, if you have one? May they burn in the fire, with their tram-cars! How is your old woman? Is she a bit quieter?"

May she be flogged so long! She is quiet only when she is asleep. What news is there with you?"

"What news can there be? They worry me to death. I am afraid I will have to get rid of them."

"Don't you know what one does, fool? You must take them in hand, the same as I do and they will treat you all right.

"May the devil take them! How is your little horse getting along? Is he going in harness all right now? Or not?"

"May he go into the earth! He is afraid of the whip, and pretends he does not understand. Have you a match? Give me a light."

In this way the two drivers started a long conversation in the peculiar jargon of tram drivers, as if they were the very best of friends. And the two conductors also started a long conversation, until Velvel, the inspector, arrived and created a row.

"May the devil take your fathers! Have you again got mixed up on the lines? It is your luck that I am in a good humour to-day. Listen, children, I have just come from an initiation party at the home of our cashier. May the devil take his father! It is not for nothing that he is the cashier. I would not mind that job either. It is far better than being an inspector, than running after the cars like a dog! Jews, what has happened here? Another catastrophe? Again a collision? Where are your eyes? As regards the passengers—may the devil take them! It is well that the cars are not smashed up. In a word, children, you must each go your road. Reb Kasreal, my friend, unyoke the horse and the pole, and drive back to the station, and Reb Azreal will follow after you."

"Why have you thrown the blame on me?" asked Kasreal. "Let Azreal unyoke his little horse and drive back into the town and I will drive after him."

"Reb Azreal!" said the inspector "come and unyoke the horse, and drive back to the town."

But why just I?" asked Azreal. "I can manage if Kasreal would unyoke the horse, and drive back to the station. He is not sick."

"If I knew it were to be the death of me," said Kasreal, "I would not turn back!"

"If I knew that I were to die here in a fit," said Azreal, "I would not stir from the spot."

"Such a year! Such luck," interposed the woman, snatching up the basket of apples and getting down from the tram-car. "A fine ride. And they also want us to pay five kopeks! If I had walked, I would have been in the town six times. They have invented a tram-car for Kassrillevka! May the devil take them!"

"It seems," I thought within myself, "that one ought to take one's feet on one's shoulders and walk to the town." I took my portmanteau in my hand, and started to walk. A band of car-men followed after me, whistling and hooting and laughing."

"Ah! you did not want to ride in an ordinary car? You wanted to ride in the tram? It is your good luck that you left it whole, that they have not arrested you. Crawl into the car, now, uncle, with your portmanteau. Crawl into whichever car you like. We are all together, one for the other. Whatever God sends us, so long as we are together, united. Whoa, children, whoa, whoa!"

I crawled into a cab with my portmanteau, and rode into Kassrillevka with great ceremoniousness.

LONDON, ENGLAND, 1924.

Margaret Harrison Thrilled by Jewish Achievements in Palestine

"Thrilled and greatly impressed" by the striking achievements transforming wasted and run-down Palestine into a growing and modern country, Mrs. Margaret Harrison, celebrated newspaper correspondent, told in an interview of her visit to Palestine, where she went to investigate the development of the Jewish Homeland during the course of a year's travels throughout the Near East.

Mrs. Harrison, who is going to tell about her travels in magazine articles and lectures this year, explained that she has long been interested in Jewish problems and in Zionism as a solution of many of the present acute ills of the Jewish people, because her foreign newspaper work had given her vivid and intimate pictures of the terrible condition of Jewish refugees, shunted from one country to another, innocent victims of the cruelties of after-war conditions in Eastern and Central Europe.

It will be remembered that on previous visits to Russia Mrs. Harrison was arrested by the Soviets and spent many months in a Soviet prison. "Some of my fellow prisoners were Zionists," Mrs. Harrison said, "who hadn't the least idea why they were thrown into jail, for, as is well known, the Soviets persecute Zionists most ruthlessly. The Bolsheviki look on Zionism as another manifestation of reaction, and the Jewish commissars, who seem to lead the persecutions, are probably inspired by the same reason that makes a person who owes a lot of money hate his creditors. Regenades from their race and their religion, these Jewish commissars take great delight in persecuting every manifestation of Jewish life.

"While in prison with these young and old Zionists, I learned much more about the movement which has always interested me. Then when I saw the Jewish refugees throughout Europe, trudging from one place to another, crowding the ports, knowing not whither to go, or where the vagaries of a government would send them next, I realized what a tremendous problem this was and how urgent was the need of a quick solution. And when America closed its doors to further immigration the problem assumed such critical proportions that Palestine seemed the one and only solution for this colossal tragedy of a people.

"So I viewed Zionism as a great philanthropic movement which would save millions of a race, with no place else to go. And now that I have been to Palestine, have seen what the Jews have accomplished there in so short a time, under such terrific obstacles, I am more convinced than ever that Palestine is the one hope of the Jewish people. It is to me a tremendous philanthropic movement with vast cultural possibilities which should grip the imagination of the world."

Mrs. Harrison visited Jewish colonies, Tel-Aviv and other cities during her stay in Palestine which took her from one end of the country to the other. She said that Dilb, a Keren Hayesod co-operative colony, that she visited, left a lasting impression upon her. "Here was a remarkable achievement, which seems to be typical of many of the Jewish colonies," she continued. "Dilb was established by Ukrainian Jews who had little farming experience. They selected a barren, rocky, hilly place for their colony, probably because they could get no better site. Here on one side were rocks and hills, absolutely barren ground. There next to it, in the colony were flourishing gardens and fruit plantations. Just one striking example of the marvels of those hard-working practical idealists

"The Jews of America certainly have a right to be proud of what Jewish efforts have accomplished in Palestine," Mrs. Harrison went on. "One sees on every hand evidence of Jewish labour and Jewish enterprise, thriving colonies, suburbs, modern cities. Tel-Aviv is an extraordinary achievement. Here is a modern city, imbued with typical American enterprise, and fifteen years ago it was a sand waste.

"And, too, it must be remembered that the possibilities of Palestine have hardly been touched. The country offers endless opportunities, but particularly in agricultural pursuits. The Jews have shown what can be accomplished, given the wherewithal to accomplish it. But the surface has hardly been scratched. Immigration is closely restricted by the British, so that no more people will be admitted than can be taken care of. Both the government and the Zionists do not want to be faced with a serious unemployment problem. Now there is no such problem to speak of, but when I think of those thousand of unfortunate Jews whom I have seen in the ports of Europe, with no place to go but Palestine, I can not but feel that their fate rests largely with the Jews in more favoured countries who can make it possible for them to be admitted to Palestine."

Mrs. Harrison said that Jewish progress in Palestine was gradually lessening the Arab problem, as the great masses of Arabs had absolutely no interest in politics and when they realized that the achievements of the Jews made life easier for them, they naturally became more friendly. Medical work of the Zionists, which is administered in many places to both Arabs and Jews, has also been an important influence in breaking down prejudice.

"Palestine is one of the most wonderful summering places I have ever visited," Mrs. Harrison concluded. "I was in Jerusalem in July, the hottest time of the year, and the nights were so cool that coats were always needed. More people ought to realize what advantages Palestine has to offer as a summering place and also as a health resort. Wealthy people, who rush away to the mountains or to European watering places, would do well to go to Palestine during the summer. Not only would they be choosing a delightful vacation spot, but they would be seeing one of the world's most famous countries where history is again being made."

New Year's Greetings

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. J. Garfunkel
and family
148 Madison Ave.
Toronto, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Harry Levy
and family
1633 Hutchison St.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Noah J. Begun
1035 St. Viateur St.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. Harry Gordon
and son, Leon
913 Grosvenor Ave.
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5685 A HAPPY NEW YEAR 1924
Mr. and Mrs. L. Soren
and family
77 High Park Blvd.
Toronto, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

The Latvian government has issued an order granting permission to the 1,500 Jewish refugees from Soviet Russia to remain in the country until October 20. Permission to remain in the country previously granted to these refugees had expired, and the government was preparing to repatriate them. The prolongation of their stay was granted as a result of a request by the Hebrew Immigrant Aid Society.

BOARD of EDUCATION
Public School Evening Classes

Night schools will be held in the following Public Schools three nights a week from 7.30 to 9.30 p.m., commencing October 13th, 1924, and continuing to the end of March, 1925. Registration 7 p.m., on opening night. Subjects taught chiefly: Reading, Writing, Spelling, Geography, Bookkeeping, English and Arithmetic of the Public School course.

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Dufferin, Berkeley Street.
Frankland, Logan Avenue.
Hester How, Elizabeth Street.
King Edward, Bathurst Street, near College Street.
Kimberley, Kimberley Avenue.
Leslie Street, corner Sproat Avenue.
Manning Avenue, corner Robinson Street.
McCaul, corner University and Caer Howell Avenues.
Morse, south of Queen Street.
Ogden, Phoebe Street and Spadina Avenue.
Park, Sydenham Street.
Perth Avenue, corner Antler Avenue.
Roden, 310 Ashdale Avenue.
Working Boys' Home, George Street.

EDITH L. GROVES,
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W. W. PEARSE,
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Secretary-Treasurer.

BORN

To Mr. and Mrs. J. L. Cohen, Lawrence Park, on Sunday, October 5, at the Toronto General Hospital, a daughter.

To Mr. and Mrs. Samuel Tugendhoft, 86 University Avenue, a daughter, Shirley Estelle, on Friday, September 27, 1924.

IN MEMORIAM

In loving memory of our son and brother, Maurice Kauffman, who passed away October 11, 1918.

ANNOUNCEMENT

Mrs. D. Geldzaeler, Triller Avenue, thanks her friends and relatives for flowers received during her illness.

ENGAGEMENT

Mr. and Mrs. Goodman, of Detroit (formerly of Toronto), announce the engagement of their daughter, Belle, to Jack Espar, son of Mr. and Mrs. J. Espar, of Detroit (formerly of Toronto).

Sydney Frankfort

Son of Mr. and Mrs. Morris Frankfort, 494 Palmerston Boulevard, age seven, who gave his bank book of $58.75 at the Rosh Hashonah appeal of Rabbi Brickner for the Immigrant Aid, at the University Avenue Synagogue.

THE JEWISH CALENDAR

The Jewish year is a combination of the solar and lunar calendars. A solar calendar is one which is based on the revolution of the earth around the sun. A lunar calendar is one based on the revolutions of the moon around the earth. The Jewish calendar is lunar because its months are based on the appearance of a new moon. About every 29½ days, when a new moon appears, there is a new Jewish month. However, in order to catch up with the solar year, an additional month, called Adar Sheni (Second Adar) is added to the Jewish year, making it a leap year. These leap years of which there are seven during every nineteen years, therefore, consist of thirteen months instead of twelve. The Jewish months of the year are: Nisan, Iyar, Sivan, Tamus, Av Elul, Tishrei, Heshvan, Kislev, Teveh, Shevat, Adar, and Adar Sheni during leap years. The first of the month is called Rosh Hodesh, which is a semi-festive occasion.

In ancient times, when astronomy was little known, the announcement of the definite hour of the appearance of the New Moon was important in setting the exact date of the holiday in that particular month. This announcement was made through the Sanhedrin (the Jewish court) in Jerusalem by flashing fire signals on the hills of Judaea. Later because of the attempts of the Samaritans to confuse the Jews in the observance of their holidays, these signals were replaced by fleet messengers who would rush the announcement to the various communities in the land. As these messengers would not reach outlying districts in time, the custom arose in those districts to observe Rosh Hodesh and the other Biblical holidays, except Yom Kippur, on two days instead of one. The Jewish calendar as we have it to-day was arranged over 1,600 years ago by the great Rabbis Mar Samuel and Hillel II. It is a remarkable example of mathematical skill.

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EMPIRE

The management of the Empire Theatre is gleefully announcing to patrons the impending attraction as one bearing the Ed. E. Daley production banner.

Heading the fun section you will find big-typed your old twisted-talking Dutch friend, Billy Foster. Billy has always delighted burlesque fans with his comical methods and this swing around it is reported that he has the funniest set of tricks yet projected by him. Sam Micals, his comedy partner, is a Hebraic funster whose methods blend nicely with Foster's.

John O. Grant, as adroit a straight man as the stage knows, is ever in evidence with the Foster-Micals fun combination and teams it with Foster in a vaudeville novelty they title "Comedology." Bernie Green, new in burlesque, is the dancing, singing juvenile who adds violin playing to his numerous contributions.

A southern beauty, Edythe Bates, will have the prima donna role. Miss Bates is regarded as a "find." Her voice is sweet and appealing and she sings a song cycle that should appeal to all music lovers. Babe Healy, a zippy soubrette has several songs to lead, while Mildred Holmes, known as "the Musical Girl," will proffer a saxaphone specialty as well as leading several ensembles. Whistling and imitating various birds as well as singing some new "blues" selections will fall to pretty Audrey McVay, also a newcomer in this field.

COLUMBIA BURLESQUE
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BILLY FOSTER
SAM MICALS JOHN O. GRANT BABE HEALY
23—Massive Scenes—23 Typical Daley Chorus

SHEA'S

The bill at Shea's next week is headed by Rae Samuels, "The Blue Streak of Vaudeville."

Mlle. Rhea and Santoro, in their "Divertisements of Vaudeville," are assisted by Alex. Cross and Joseph Mach, Jr.

Jac McLallen and Sarah call their offering "A Rollicking What Not," and under this title display their best entertainment in novel dances and tuneful songs.

In his new skit, "Rice and Old Shoes," Harry J. Conley portrays a "rube," but not the kind of the "by gosh" period. This "rube" is a decidedly up-to-the-minute individual. The assistance of Harriet Townes and an elaborate setting puts "Rice and Old Shoes" in the class of novelty offerings. Charles Cartwell and Laura Harris are old favourites and have a new singing and dancing revue in "Three Episodes." Russell and Marconi are Italian musicians and their new act, "What a Pal Was Mary," is a real comedy hit. Maurice and Dan Zelda in aerial frolics and the Sie Tahar company in Algerian Pastimes complete the show.

The week of October 20 at Shea's Theatre the great bill will be headed by Jack Mundy in "Keyhole Kameos," with Loda Errol, and Marcelle and his unique partner, the sea lion comedian, in "Sporting Times." Others on the bill are Billy Hallen in "It's All Applesauce"; Gracie Deagon and Mack Mack in "An Original Smart Comedy Offering"; the Dora and Ed. Ford Revue, with Lottie Ford and Bob Adams and Hazel Crosby in "Opera a la Syncopation."

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Orange Pekoe Is Simply Name of Leaf

"Let me have a pot of Orange Pekoe tea."

How often we hear this expression in restaurants and tea-rooms. Yet, if you asked "What is Orange Pekoe?" the answer would almost invariably be, "I don't know, but I do know it is supposed to be good tea."

Orange Pekoe is simply the name of the leaf and the distinguishing mark of the size of the leaf. It is not arbitrarily nor necessarily the best tea by any means. You may have good, bad or indifferent Orange Pekoe tea.

Goodness of the leaf is judged by the flavor, which depends upon two things, the elevation at which the plant is grown and the care exercised in the manufacture of the tea.

The higher the elevation of the tea garden the richer the leaf is in essential oil, which constitutes its flavor.

Another synagogue was the object of an attack by anti-Semitic students in Tejus, Transylvania. The inhabitants of Tejus are contemplating building a new church in the city. Some of the well-to-do Jews made considerable contributions for the purpose. In addition the building committee arranged a matinee performance, the income to go toward the building of the church. Leaving the matinee performance, students attacked the local synagogue, smashed the windows and destroyed everything within their reach.

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EDITORIAL

Continued from page 1

the public schools, he can accomplish the most desirable results which are to make his children good and loyal Canadians who, at the same time, will be good Jews.

The attempt to force a parochial school system on the Jews of Montreal is therefore meeting with stout resistance from that group of Jews who do not believe in parochial schools and who are willing to go to all lengths to convince the Government that it would be dangerous to the best interests of the Jews and the country, as a whole, if the Protestant view is upheld. In this respect they are supported by the leading educationalists of Europe and America.

On the other hand, there is a group of Jews in Montreal who, though they do not believe in parochial schools, are nevertheless willing to accept it, because of the insult which they feel they have suffered at the hands of the Protestants. Being good Jews and not good Christians, they are unwilling, having been slapped on one cheek, "to give the other cheek." Their attitude is, "We are not wanted and therefore we are not going to force ourselves on the Protestants."

But frankly this is not the issue. The issue lies far deeper. By just getting "sore" at the Protestants, we will bite our noses to spite our faces. We are not concerned with showing the Protestants that we can get along without them. We are concerned with giving our children the best kind of education that is possible in a free and democratic country, and that is only possible in public and not separate schools.

The crux of the issue is, as we have said, not a financial one. It revolves around the question of how can religious instruction be given in the public schools to the satisfaction of Jews and Protestants alike? This is a serious question. But we do not believe that in order to solve it satisfactorily, it is necessary to go to the lengths or the extreme that the Protestants would drive us, for their solution is not a solution at all, but dissolution of the public schools.

We suggest that there are two solutions.

One is the introduction in the schools of courses of direct ethical instruction upon which both Protestant and Jew can agree. Such a course has been worked out in England and is in successful use there. It embraces instruction in the Ten Commandments and the Moral Law. Its lessons are derived from the Old and New Testament stories and characters, and not alone from them but from the sacred literatures of all peoples. The whole field of history and literature is drawn upon to serve ethical ends in this course of instruction. The subject of ethics, graded to fit the different ages and classes from the first to the last, is given, as are the other subjects in the curriculum. In fact the ethical note is made to run through all the subjects in the curriculum. Its spirit is made to pervade the whole school. The children then grow up with the sort of ethical instruction that governs their conduct. This is certainly a desirable end, to which both Protestants and Jews will agree, because a common God, whom we all worship, is recognized as the source of authority for the moral law.

Now as for the particular sectarian or theological instruction which is, in reality, what the Protestants mean in their heart of hearts by religious teaching, this can be left to each denomination to teach their children in their own Sunday schools, or, if they wish it, in their week-day religious schools, which can meet after public school hours. We believe this solution is the more feasible and more desirable of the two we offer.

The other solution to the question of religious instruction in the schools is the afforded us by what is known as the Gary school system, or the system of religious teaching in vogue in Central European countries, where an hour is daily designated for religious instruction in the schools. The children of each denomination (and let us remember there are many Protestant denominations) and religion are in Gary, Indiana, permitted to attend each day for an hour some religious school outside. In Central Europe special religious teachers for each group, paid like the other teachers and subject to the same pedagogic standards and supervisions as the teachers of other subjects, are permitted to come into the school and give instruction in their specialty, namely, their religion, of the children for whom they are designated. This scheme is not chimerical. It has been in vogue in such diverse places as Gary, Indiana, and Central Europe for generations. It is practical and efficient. The Jews would have Jewish teachers teach the Jewish children Jewish history, literature, Hebrew religion, etc., etc., the Anglicans would have Anglican teachers, the Presbyterians Presbyterian teachers, the Baptists Baptist teachers, the Methodists Methodist teachers, etc., etc.

The advantage of both systems which we suggest is, firstly, that it would keep all the non-Catholic children, irrespective of creed or race, together in one school, contacting freely in their childhood and their youth, learning to respect one another for the things they have in common, as well as on the things they differ, studying together the many subjects which are independent of religious difference, co-operating in school even as they will have to later on as citizens on the highways and byways of life. It eliminates the parochial school and leaves intact the public school, which is democracy's greatest agency. Secondly, it does away with the expensive costs in buildings, supervision and administration charges—in a word, of many overheads involved in a triple system of parochial schools. This is an item which should concern the average taxpayer at a time when our taxes are by no means low. It is far cheaper and just as effective to operate a centralized public school system than it is to conduct three parochial school systems out of public funds.

Thirdly, it meets the need of all groups on the question of religious and ethical instruction, which is the real issue.

Fourthly, it prevents Quebec from making a reactionary educational move which it must in the course of time regret, provided the Commission adopts the recommendation of the Montreal Protestant School Board.

We in Ontario, who look on dispassionately, hope that the decision of the Commission which is hearing the evidence will be in favour of progress and not reaction.

Barnett R. Brickner.

The Story of a Great Synagogue

Concluded from last week's issue

To those who have something more than the superficial acquaintance with Judaism, it will not be necessary to tell who Samson Raphael Hirsch was. At a time when Judaism was being threatened by modernism- when the young who had tasted for the first time the fruits of education were quitting Judaism as men a sinking ship, Samson Raphael Hirsch came as a veritable Aaron with a healing staff and lifting it up, the plague of apostasy was stayed.

Samson Raphael Hirsch, educated at the best German universities, combining in his personality the best of modern culture with a full store of Hebraic lore, proved to the young men and women of his day that one could be a Jew and be cultured and educated. Nay, that if one were a Jew, so much the better for his culture.

Hirsch came at a time when apostasy had become epidemic—when men like Ludwig Borne, Heine and thousands of lesser lights were throwing overboard their Jewish heritage.

Dr. Philip Klein, the senior rabbi at Oheb Zedek, is wedded to a granddaughter of the great Hirsch, and his newly named young assistant, Rabbi Isaiah Levy, is a grandson of Hirsch himself.

It is almost superfluous to tell an American Jew about Dr. Klein. For the past thirty-four years, since the arrival of Dr. Klein, he has stood among the towering figures of traditional Judaism. Coming here a very young man, fresh from the tutelage of Hildersheimer, Dr. Klein's name soon attained nation-wide renown.

I have met Dr. Klein in New York, but I remember the time, when I was some fifteen years younger—a schoolboy in a southern town quite far removed from New York. I got the impression then that Dr. Klein must be a Supreme Court or something like that—for it seemed whenever a problem arose that seemed to baffle the Jewry of that town, the suggestion was always made: "We'll put it up to Dr. Klein."

Rabbi Isaiah Levy, who is associate rabbi this month, coming here from England, is, as I have said, a grandson of Samson Raphael Hirsch.

I was told that he was a scion of Hirsch, but I think that any good analyst of the human personality would have guessed it without being told. The same fearlessness, the same passionate devotion to Borath Moshe which characterized Hirsch, are aflame in this young descendant of his.

"Keep your eye on the synagogue in America," said Mr. Morris Engelman, an old-time worker for Oheb Zedek, to me. "The gates of America to the immigrant are now virtually shut tight. The period of transition of flux—is over. Conditions in American Jewry must now be crystallized, and what form Jewry will take depends on the synagogue. It has a wonderful opportunity, if it rises to the occasion."

Mr. Engelman, who by the way, was the initiator of the first effort for mobilizing the forces of relief in America for the stricken war zone—an effort which culminated in the organization of the Joint Distribution Committee, entertains the idea that "Oheb Zedek" may in time develop into a "national" synagogue.

"Why not?" he says: "We have in our university life city and state universities and then we have more imposing national universities. Why can we not duplicate this in our religious life? The Congregation Oheb Zedek, for instance, is able to obtain the services of men, which the smaller congregations throughout the country cannot get. And yet it would be wrong to hide the light of such men within the four walls of the local synagogue. Why should not this congregation serve as a dynamic centre—a powerhouse for traditional Judaism throughout the country? But above all we must learn to unite our forces with the forces of similar synagogues throughout the country. The allies, you will recall, never obtained victory until they co-operated under one command—under Foch."

It may not be amiss here to give in brief outline the history of this great synagogue.

The First Hungarian Congregation Oheb Zedek—to give its official name—on last December 2, 1923, celebrated its semi-centennial. It may be incidentally recalled that on the occasion of this celebration, President Coolidge sent the congregation a message of congratulation. The congregation was organized in 1873 by a group of Hungarian immigrants, who established their first "beth hachneseth" on the East Side. The shifting of the Jewish population in New York led the congregation to seek a new home. In March, 1906, the present site in Harlem at West 116th Street was obtained and the present house of worship constructed. In 1890 the congregation was happy in obtaining the services of Dr. Klein, then in Libau, as its spiritual leader. In 1907, Dr. Klein was given a life contract. The famous cantor, Josele Rosenblatt, is the cantor for the synagogue.

A society named the Hizayon was formed in Palestine with the purpose of erecting a theatre at Tel Aviv, both for drama and opera. The founders are the Town Council of Tel Aviv and Messrs. Ch. N. Bialik, I. L. Goldberg, I. Rosoff and others.

Why the Establishment of a Homeland for Jews Is Assured

Keren Hayesod Activities Here and There

Far East Merchant Prince to Build Garden City in Palestine. Mr. Eliezer Sailes Kadoorie, Millionaire Merchant of Shanghai, China, on Way to Palestine to Supervise Construction

Mr Eliezer Sailes Kadoorie, of Shanghai, China, a brother of the late Sir Ellis Kadoorie, who left in his will £125,000 sterling for educational purposes in Palestine, is in New York on his way to Palestine. Mr. E. S. Kadoorie, a native of Bagdad, where his family traces its residence to the time immediately following the destruction of the Temple, is an internationally famous philanthropist and financier. He has been decorated several times by the French Government for his philanthropic activities and is maintaining hospitals in China, England, France, Constantinople and the Near East.

The purpose of his present journey to Palestine is to supervise the erection of a garden city near Mount Scopus. At a luncheon held in his honour in New

Eliezer Sailes Kadoorie

York a few weeks ago, Mr. Kadoorie announced that he will give a minimum of $75,000 annually for the next five years to a special fund of the Keren Hayesod for the erection of the Garden City. The Keren Hayesod will serve as a financial agency through which the funds secured for the building of the city will pass.

Mr. Kadoorie has been instrumental in securing the support of the Governments of China, Japan and Siam for the Balfour Declaration. He is president of the Zionist Organization and the Keren Hayesod in the Far East, and it was during the last appeal for the Keren Hayesod in Shanghai that he evolved his idea of the garden city which is planned to become a modern tourist city, attracting travellers from all over the world to Palestine, and serve as a stimulating force in the upbuilding of a Jewish homeland. This undoubtedly is regarded by those active in the Zionist movement as a distinct and favourable departure from the usual method of city planning in Palestine and it is hoped that it will prove a forerunner of great progress in that line of Zionistic endeavour there.

Mr Kadoorie, in a recent interview, said: "If the Jews of the world will regard Palestine as a place where fourteen nations have guaranteed to them a safe and legal home, I have no doubt that their efforts would result in creating a type of Jew which the world would learn to admire on account of high culture."

Judge Bernard A. Rosenblatt, who presided at the luncheon in honour of Mr. Kadoorie, explained the agreement by which the garden city will be built. One thousand acres of land adjoining Balfouria have been donated by the American Zionist Commonwealth for the site of the city. Mr. Kadoorie will finance all the building operations. The city will be named "Kadooria" in honour of the world-famous financier.

Kadooria is ideally situated to become a great tourist centre. It is located in the famed Valley of Armageddon, full of deep historical and religious significance. A few miles away are the lakes of Tiberias, where health resorts are already planned. The Hills of Nazareth look down upon the site while Haifa and the seashore are but a short distance away. It is easily accessible by splendid motor roads from all parts of Palestine, while the proposed city lies upon railway connections already established between Haifa and Damascus. Mr. Kadoorie expects wealthy Jews to erect the large public buildings, such as the municipal hall, synagogues, etc., in the city. Houses, apartments and business buildings will also be built by private contributions, and the buildings will be either retained by the donor or turned over to the municipality, their income going towards the support of the public buildings and the parks.

$600,000 BEQUEST TO KEREN HAYESOD

Dr. Bension, the Keren Hayesod delegate, has just disclosed the particulars of the $600,000 bequest to the Keren Hayesod by Mr. Shemtow, a wealthy Jewish citizen of Bagdad. This generous bequest has aroused the interest of Jews and Gentiles alike, and is regarded as another step towards the permanent establishment of a Jewish homeland in Palestine. Mr. Shemtow requested Dr. Weizmann, Dr. Albert Einstein and James de Rothschild to assist the official trustees, who are Rabbi Uziel, Chief Sephardic Rabbi of Jaffa, and Mr. David Yellen.

The revenue of Mr. Shemtow's estate, which amounts to $60,000 yearly, shall be spent by the Keren Hayesod towards the schools and hospitals maintained by the Keren Hayesod in Palestine. In addition to this generous bequest, Mr. Shemtow has handed over certain buildings in the form of mortgages made out in the name of Dr. Bension, the money to be spent for the development of spiritual science in the Hebrew University of Jerusalem. The trustees of this fund will be Dr. Bension, Mr. M. Ussuschskin, Dr. B. Feiwell, Dr. Judah Magnus and Mr. David Yellin.

It is expected that the bequest of Mr. Shemtow will be but the predecessor of many similar bequests in the interests of Palestine.

LOCAL NEWS

The following are the officers for the forthcoming Keren Hayesod Campaign: Mr. E. Pullan, chairman; Mr. Samuel Kronick, vice-chairman; Mr. Henry Greisman, treasurer; Mr. David Dunkelman, chairman special names committee; Mr. Harrison M. Lehrer, hon. secretary; committee, Rabbi B. R. Brickner, M. Gelber, Dr. M. Schwartz, H. Rhinewine, H. Clavir, J. Schwartz, A. Franklin, W. Leibel, S. Harris, M. Goldstick, J. M. Bennett, S. Rogul, S. Himel, A. Cash, Mrs. D. Dunkelman, Mrs. J. Selick, Mrs. M. L. Willinsky.

FIRST CONFERENCE OF JEWISH AGENCY IN TORONTO

A meeting of the first conference of the organizations societies and synagogues, who are members of the Jewish agency, will take place at the Zionist Institute on October 14 next at 8 p.m. Letters have been sent to all the organizations, asking them to send their representatives to this conference.

A very interesting programme has been arranged and a Dutch supper will be served at the conclusion of the meeting. It is expected that Rabbi Zlotnick, of Montreal, will address the conference. Other speakers will be heard.

CALL FOR WORKERS

The Keren Hayesod campaign this year is expected to be the biggest and most complete since its inception. Loyal Jews are required as workers, and all those interested will please send their names and addresses to the Keren Hayesod, Zionist Institute.

Samuel Untermeyer

The Hon. Samuel Untermeyer, President of the American Keren Hayesod, and one of the foremost members of the American Bar, says, "The work of upbuilding Palestine requires the co-operation of all Jews, and the Keren Hayesod, which is the leading instrument, calls on the support of every true-hearted and loyal member of the Jewish people, and no Jew worthy of the name Jew must fail to respond. A new and virile Jewish community is rising up in that land of ancient Jewish glory under our very eyes."

Felix M. Warburg

Mr. Felix M. Warburg, one of the foremost financiers in the United States and a member of the firm of Conn, Loeb & Company, International Bankers, says, after his recent return from Palestine, "The Zionist undertakings are a great success and the industrial development of Palestine has advanced to the point where I can recommend the country as a safe investment for Jewish capital."

TORONTO
KEREN
HAYESOD
CAMPAIGN

NOVEMBER
5th to 12th
1924

Every Jew worthy of the name Jew should take some part in this Campaign.

Your spirit of fair play and a square deal demands that you aid the cause of giving your fellow Jew in Palestine a chance to build up a home for himself.

OBJECTIVE
$40,000

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